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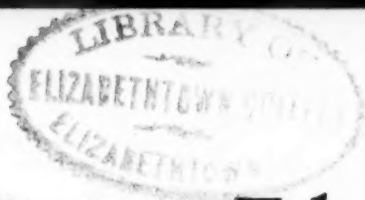
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EDITORIAL NOTES

The next Annual Meetings of the Council of Church Boards of Education and allied agencies are to be held at St. Louis, Mo., the week of January 15, 1934.

The remarkable response of the readers of CHRISTIAN EDUCATION to our appeal for prompt payment on subscriptions is most heartening and guarantees the stability of the magazine even during these days of financial distress. Then, to fill our cup of gratitude and make it run over, our printer, who has always been most considerate, volunteered an additional reduction on the printing bill. The fulfillment of the highest law comes through bearing one another's burdens.

The Joint Committee of the Council of Church Boards of Education and the Association of American Colleges, provision for which is made in the report of the Committee of Five on the reorganization of the Council found on another page of this issue, held its initial meeting at Cincinnati on January 27. The Committee consists of Drs. W. R. Kedzie, H. H. Sweets, W. F. Quillian of the Council, Presidents E. D. Soper, T. W. Nadal, Comptroller LeRoy E. Kimball of the Association, and R. L. Kelly, *ex officio*. Dr. Kedzie was elected chairman and President Nadal secretary. Provision was made for frequent meetings. Principles and methods of procedure agreed upon were adopted the following day by the Executive Committee of the Association. They will be presented to the Executive Committee of the Council at its next meeting. This group of seven liaison officers bids fair to contribute most wholesomely to the cooperative movement now in its twentieth year in behalf of Christian education.

The Committee on Financial and Fiduciary Matters will hold a conference March 21-22, 1933, upon Wills and Will-making

at the Hotel St. George, Brooklyn, New York. It has invited charitable organizations of the country, banks and trust companies and Bar associations to cooperate in a campaign which will promote the making of Wills. Presiding Officer, Francis S. Harmon, General Secretary of the International Council Young Men's Christian Association. Addresses will be made by Craig R. Smith, Assistant Secretary, Central-Hanover Bank and Trust Company; Carl W. Fenninger, Vice-President, Provident Trust Company, Philadelphia; W. W. Montgomery, Philadelphia, and others.

The friends of CHRISTIAN EDUCATION are now confronted with a very remarkable challenge. The question is,—can they take their place in their several communities as effective contributors or indeed as leaders in the terrific struggle to preserve the really worthwhile elements of our community and national life? To this end in many communities, local councils of social, educational, religious, and cultural agencies are being established to impress cooperatively upon the community the necessity of putting first things first. Many communities are suffering not only from jealousies and antagonisms but from the wicked waste of the people's resources through political and other forms of maladministration. There are those who are fighting for the reduction of taxes, regardless of the purposes for which public income is to be expended. It is time that in every community the voice of the leaders of our public schools, our public libraries, our museums, our social agencies, our educational institutions, our churches, should be as the voice of one man in support of those elements of our life without which our civilization would cease to exist.

There can be no time now for special pleading. If any special group attempts to advertise itself and make such an appeal to the public as will thwart the purposes of other equally deserving groups, disaster will be the inevitable consequence. There is a movement on foot looking toward the federation and integration of the different agencies in the community which can and will stand, and having done so, continue to stand for that without which American life would be a travesty. There is no intention

of attempting to build up a national movement to carry on this stupendous enterprise of cooperation, but the minds and hearts of those to whom such a purpose appeals, are being fertilized and stimulated. Here is such an opportunity as rarely comes to board secretaries, college officials, and teachers and other men and women whose lives are dedicated to the best interests of the community, to make a contribution of lasting significance in the midst of desperate emergency conditions. The editor of CHRISTIAN EDUCATION will be glad to give detailed information to all readers who may seek any further enlightenment as to the nature of this movement behind which are many of the most influential associations, councils, foundations and leagues of the United States.—R. L. K.

ENDURING AS SEEING THE INVISIBLE
ADDRESS OF THE PRESIDENT OF THE COUNCIL OF
CHURCH BOARDS OF EDUCATION

WILLARD DAYTON BROWN

While very reluctant to take your time for the presentation of a president's address, I have a strong conviction that there is something to be said this year which ought to be said. If there is that something which ought to be said, then that is sufficient warrant for saying it, whether said by one person or another. There is no doubt in the mind of the speaker that this Council has come to one of the most significant moments of its history—if not the most significant. We shall need to face this moment with courage and Christian grace. The date when the Council of Church Boards of Education was organized was a significant one. The time when it faced the demobilization of the Inter-church World Movement was another. Church people were asking the question, "Is this the way all Protestant cooperation is to end—in failure?" But the Council survived that. Now we are faced with a different type of situation. Will the Council rise to this occasion? Will it have the courage and wisdom to consolidate, to reemphasize and to follow any new emphases which may present themselves? Has the Council the construc-

tive initiative necessary for a time like this? It seems to your retiring president that our problem is somewhat complicated by certain conditions that prevail today. There are, for example,

I. SOME FRUITS OF THE DEPRESSION WITH WHICH WE SHALL HAVE TO DEAL

I do not refer to the economic. They are prominent enough. But the Council has come through a most difficult year with practically all its bills paid, the budget balanced. It has been accomplished, however, not without scars. The Finance Committee had to recommend reductions and retrenchments, although their sympathies registered otherwise. But by these means the budget was balanced. Without doubt it can be done another year. But we do not refer to this when speaking of some fruits of the depression. The reference is to something quite different. The economic disturbances of a depression are not its worst features. Far more devastating are some of the concomitants. Among them are

1. The atmosphere of defeatism—the defeatist psychology induced by the prolongation of a period of economic disturbance. When the crash first came, no one expected that it would be other than merely temporary. We went our way with the careless air of our happy-go-lucky times. When it continued, we jauntily extended to a little further distant future our hoped-for day of restoration. When weeks stretched out into months and months lengthened themselves into years and we saw without realization the fading of our hopes, confidence gave place to a feeling of hopelessness. In politics the “Outs” kept us constantly reminded of the helplessness and inefficiency of the “Ins.” We saw social life degenerating under the economic stress, causing poverty and misery. We saw education threatened by the clamor for economy. We have seen even the Church grow dispirited and dejected and afraid to venture out on faith. We are defeated even before we start our campaign.

And that is one of the by-products of a depression that is most alarming and depressing.

2. A second is one that naturally follows upon the first. We have not reached it yet, but we are on the way and, if the cur-

rent situation continues long enough, we may be in it before we realize it. I refer to a philosophy of despair. The demon of fear has men in his clutches today and there are some who are sure that we are not going to be able to shake him off as Paul shook off the viper into the fire. There are keen-minded men who are not at all impressed with the current conception that the depression is in retreat or that we have seen the worst of it. They talk about our being "on the brink," about the "great crash" that may yet come. We hear the words, "revolution," "overthrow," etc., with all too frequent regularity. William T. Foster, economist and writer, speaking recently before the School of Education of Boston University on the topic, "Must We Liquidate Intelligence Too?" said:

"Now that the emergency actually has arrived, most of the leaders have lost their nerve. The trouble is not so much frozen assets as frozen feet. They tell us, in effect, that it was all right in days of prosperity to endorse an emergency plan, but the plan must not be used in an emergency. They now preach the Economics of Despair. Having mismanaged credit and currency, they now tell us that education must be mismanaged too. Having stupidly forced the liquidation of business, they are now even more stupidly forcing the liquidation of intelligence."

Not infrequently in the Church we are facing our difficulties with a rare courage, knowing that we are fighting with our backs to the wall and with no certainty of the outcome. We had hoped that one result of the depression would be a revival of an impressive sense of the deeper spiritual values, but we do not see it in any great measure and we are beginning to wonder if it is coming to pass or if it is to be another case of hope deferred that maketh the heart sick. I am not trying to paint a gloomy picture. I am only trying to face the facts. I say that it will be a serious matter if we adopt a defeatist attitude which can work only in a half-hearted manner. I say also that it will be infinitely worse if we give way to a philosophy of despair which will paralyze productive activity.

3. But there is another by-product of this depression against which we in this Council shall have to struggle, as we have to

struggle against it in all our organized efforts to live together and labor for the common good. I refer to an attitude of irritation such as often follows upon a period of intense anxiety. It is in evidence everywhere. Men's nerves are on edge. Loss and anxiety press heavily upon them. Some have sought the way out by the suicide route. Many who have been a little more heroic—perhaps a little less heroic—in facing life have felt the impact of the strain and have allowed it to manifest itself in a critical, irritable attitude. This has been evident in business, in government, in politics, in education, in the Church and in the cooperating agencies of the Church. It seems so easy under these circumstances to fall into a critical, fault-finding attitude. The foreign missions situation is an example in point. It would be a miracle if there had been none in this Council. Fortunately there has not been enough of it in our deliberations to cause us much concern. We should meet our problems in the spirit of Jesus Christ.

II. WE MUST MEET AND SOLVE OUR PROBLEMS IN THE LIGHT OF THE SITUATION WHICH CONFRONTS US TODAY

In addition to holding fast to the spirit of Christ in all our discussions, we shall need to have all the wisdom at the command of men. It seems to your president that there are also certain other elements in the general situation confronting us which give us the cue, or furnish the starting point for our deliberations.

The first one is concerned with the colleges themselves. We find them engrossed today with the mechanics of keeping alive. Most heroic measures have been taken in many instances in the way of salary and expense reduction, but many of them are only about one jump ahead of the sheriff. As though this were not bad enough, they are engulfed in the maelstrom of conflicting theories as to the principles, methods and content of education itself. Judging from the eddying currents, the froth and foam, education is making quite a stir in the world. But those who have the real interests of education at heart are not so sure. They are not satisfied with the things that are. Above all, our church-related colleges in particular have been faced with the necessity, like St. Paul, of making their apology for cumbering

the earth. A generation critical of religion has looked with suspicion upon these church-related schools and other such institutions which have interfered with humanity's feeling of self-sufficiency by suggestions that there is something else infinitely more important—a building of God, a house not made with hands, eternal shrines before which men ought to bow in humility and worship.

But the fact of the matter is that this union of education and religion which is the very charter of the Christian college has been wonderfully strengthened in these latter years from unexpected sources. Science in the persons of some of our greatest scientists have come to the aid of this thesis by their pronouncements on the subject of the necessity of postulating a purposive intelligence as the only way of accounting for the things that are. Not only so, but there appears to be a new attitude on the part of some of the keenest minds of our country. I quote from an editorial in the December, 1932, issue of the *Federal Council Bulletin*, an article entitled, "God on the Campus."

"When six hundred of the foremost educators of the world met in 'A Conference of Universities' in New York on the occasion of the one hundredth anniversary of the founding of New York University, they heard Alfred Noyes, the famous English poet, make the unforgettable declaration that the first need of modern education is to recover faith in God. And his audience, eminent university leaders, showed unwonted, almost vociferous enthusiasm over what, if it had come from any minister, would have been rightly called direct and prophetic preaching of the doctrine of God.

"To the prevailing type of modern education, the great poet said: 'Ye have taken away my Lord and I know not where ye have laid him.' With the central, spiritual convictions of Christianity weakened, if not destroyed, by 'the acids of modernity,' Mr. Noyes held that nothing but certain conventions now separate us from complete moral chaos. The intellectual world seems often to have assumed that their continuance can be counted on, but mockery and cynicism, such as now characterize the writings of many modern authors who are influencing youth, will do their deadly work unless Christendom reaffirms through its educational process the basis of all ethics—God.

"The human spirit is in torment, fashion is dictator, so-called art 'garlands the necks even of the muses with strings

of garbage,' and the tyranny of pseudo-science 'forces man to walk in a procession while believing himself to be original.' This 'diminishing road' runs into nothingness. Its wayfarers fail to revolt at savage brutalities in art and literature while 'accounting for a Beethoven symphony by tracing the pedigree of the catgut in a violin!'

"Mr. Noyes saw a way out—the road to Calvary. There must be a new focus of the mind of man upon the profound certainty that the world is not a machine or a chance process."

It is interesting to note that this view was also shared by Professor William E. Hocking of Harvard, who is reported to have pleaded for a "reinforcement on the campus of the sense of awe and reverence and for a *primary consideration of spiritual values in the selection of faculty personnel.*" Conspicuous aid thus comes to the religion-in-education doctrines which this Council constantly preaches.

From another and also somewhat unexpected quarter comes a second note of encouragement for the convictions long held by this Council. I refer to the new attitude on the part of students. Go where you will, you find practically everywhere a new seriousness, a deeper interest in religious things, a closer cooperation with the administration, much less of the dilettante intellectualism which follows the pursuit of knowledge in a desultory manner or for the sake of amusement, and much more of the discipline of routine. Our students are showing the way to this and other organizations in the very areas where we have always thought we were working.

III. IT WOULD APPEAR, THEREFORE, THAT OUR DAY IS SOUNDING A CHALLENGE TO THIS COUNCIL TO FUNCTION AS NEVER BEFORE IN THIS ITS CHOSEN FIELD

In saying this I am not concerned primarily with the details of our work as administered by the several departments. Our College Committee, our University Committee, and the other departments will continue to carry on through many activities in the spirit of the oft-repeated declaration of this Council that "Religion is an essential part of education and that education is necessary to the achievement of the aims of the Christian religion."

I do have a feeling that the content, purport and urgent necessity of that declaration have been in somewhat of eclipse among us for a time. This has been true of us all as individuals as well as collectively. There may be several reasons for it.

- a. Early enthusiasms may have waned somewhat.
- b. Continuous harping on the same string may have become more or less monotonous.
- c. We may have become so engrossed with the technique of education as to have failed to emphasize the spiritual bases.
- d. The fact that religion has not been an altogether welcome topic in these days may have had something to do with our apparent soft-pedaling of it. Religion in these days has come even to its own and its own have received it not.

But, individually, we have probably each one brought himself up short on realization of this failure and recalled himself to this main theme. Now we are glad that we have, because these pronouncements of the scientific and literary world are so unexpectedly supporting the very contention that we have repeatedly made that "Religion is an essential part of education and education is necessary to the achievement of the aims of the Christian religion." There is still the utmost of validity in an emphasis on the higher values.

Therefore, at a time when

"A weary world awaits Thy reign sublime;" when faculties and administrators of education are welcoming a return to reverence and awe and apparently fearful that the ordinary conventions will quickly be powerless to save civilization from disaster, when they listen enthusiastically, as though it were some new revelation, to the plea to return to God as to the only basis of a sound morality; when student bodies are sobered not only, but alert and eager to find the true way of life; would it not appear to be the part of wisdom for this Council to return with renewed vigor to its emphasis on this early and primary and basic principle of its organization. Though we may have been lured away from it in never so small a degree, it seems that the times are urgent for a renewal of emphasis at this point. That is the less spectacular mode of operation.

There are a good many other methods that might have more "color" in them. This is the hard road. But why not take the hard road when it is the right road?

Do you remember the choice of Tycho Brahe?

Tycho Brahe was a youth of goodly lineage, born in Denmark and educated at the University of Copenhagen. While yet a young man he discovered a new star. This brought him fame and the patronage of King Frederick. The king built him an observatory on a little island and Tycho named it Uraniborg, "The city of the Heavens." Here he labored patiently for years, watching the heavens, figuring his observations and setting down in order the stars of his discoveries.

But King Frederick died and the young Prince Christian who "knew not Joseph" came to the throne. He surrounded himself with a group of flippant courtiers who wanted to spend money in other ways than on apparently useless observatories. They sent a commission to interview Tycho Brahe and discover the "value" of work like his.

Alfred Noyes—to quote him again—sets forth the tale in his poem, *The Watcher of the Skies*. They asked Tycho what he had been doing these five and twenty years. He showed them his table of stars set down in order, seven hundred of them. "And is that all?" they asked. "Not all, I hope," said Tycho, "for I think that before I die I shall have set down a thousand." I can almost hear their laughter. "To what end this travail and waste of funds?" Never a seer or philosopher who has not at one time or another been confronted with the same grim necessity of exhibiting the present, material value of things whose chief values lie in the spiritual realm and the unplumbed future. Here is Tycho's answer:—

"In the time to come,"
Said Tycho Brahe, "Perhaps a hundred years,
Perhaps a thousand, when our poor names
Are quite forgotten, and our kingdom's dust,
On one sure certain day, the torch bearers
Will, at some point of contact, see a light
Moving upon this chaos. Though our eyes
Be shut forever in an iron sleep,
Their eyes shall see the kingdom of the law,

Our undiscovered cosmos. They shall see it—
A new creation rising from the deep,
Beautiful, whole.
We are like men that hear
Disjointed notes of some supernal choir.
Year after year we patiently record
All we can gather. In that far off time
A people that we have not known shall hear them
Moving like music to a single end."

But, of course, such "practical" minds could not see the values in such intangible things. They went back to their master, the king, and reported that Tycho's dreams were fruitless and, worse than fruitless, perilous, because "any fruit they bore would fall in distant years to alien hands." Uraniborg went down to dust. Tycho went forth to exile saying:—

"Yes, I still hope in some more generous land
To make my thousand up before I die.
Little enough, I know—a midget's work.
The men that follow me with more delicate art
May add their tens of thousands: yet my sum
Will save them just that five and twenty years
Of patience, bring them sooner to their goal,
That kingdom of the Law I shall not see.
We are on the verge of great discoveries.
I feel them as a dreamer feels the dawn
Before his eyes are opened. Many of you
Will see them. In that day you will recall
This, our last meeting at Uraniborg,
And how I told you that this work of ours
Will lead to victories for the coming age.
The victors may forget us. What of that?
Theirs be the palms, the shouting and the praise,
Ours be the fathers' glory in the sons."

We are giving ourselves in these sessions to the task of discovering the kind of personalities which our schools should turn out, able to cope with the complexities of our modern life. May I respectfully suggest that this type of personality is well illustrated in many respects by this Tycho Brahe.

Here is a character trained to patient labor in order to increase the store of human knowledge, to grasp by research and experiment more and more of the pebbles of knowledge until,

in infinite ages hence, mankind shall have explored this endless ocean of truth which lies before and behind us. But something more than an increase of the sum total of human knowledge is necessary. What is needed I find admirably summed up in the inaugural address of the President of Rutgers University of this State of New Jersey whose hospitality we are enjoying today. Dr. Robert Clothier finds it in a

"wisdom to realize that human happiness is not the product of material advantage but the product of a right point of view, a philosophy of satisfaction with what is good rather than with what is big, an appreciation of the beautiful rather than the efficient, an emphasis on the qualitative factors of life rather than the quantitative. If we can develop the wisdom to make our health, our knowledge, our physical advantages and our technical skills our slaves rather than our masters, and if we can direct them to the common good rather than prostitute them to personal profit, an era of human happiness may lie ahead beside which even the age of Pericles will seem drab and dull.

"The building of a race which will possess this wisdom—or this character, for the terms are synonymous—is the responsibility of all agencies of human enterprise. The share of the . . . school . . . in this responsibility is self-evident."

AN INTERPRETATION

ANNUAL REPORT OF THE EXECUTIVE SECRETARY OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION FOR 1932

ROBERT LINCOLN KELLY

We have come together for the twenty-second Annual Meeting of the Council of Church Boards of Education and the nineteenth Annual Meeting of the Association of American Colleges. Our cooperative enterprise has assumed undreamed of proportions and has developed along some lines not wholly anticipated at the first. We have learned some things through the impact of minds, the exchange of enlarging experiences and the contagion of kindred spirits. It appears to be a proper moment for an attempt at interpretation.

The Boards which organized the Council in 1911 had fairly definite and restricted fields of activity. Even in these relatively simple terms no two Boards were alike. There were two Presbyterian Boards, U. S. A., there were three Lutheran Boards in the fellowship. No one had looked at our problem steadily or seen it whole. The early meetings were informal, with an attendance of ten to twenty Secretaries. Outside contacts were made through the leadership of Dr. Nicholson with Dr. Buttrick of the General Education Board and Dr. Claxton, the United States Commissioner of Education.

THE ASSOCIATION OF AMERICAN COLLEGES

In 1914 the idea was conceived of forming a national association of denominational colleges. A member of the Council was commissioned to present the idea to some representative denominational college presidents. A group of ten such presidents met at St. Paul in connection with the Annual Meeting of the National Education Association in July, 1914. The idea of a national association was unanimously approved by these ten men. The colleges represented were: Carthage, Drake, Earlham, Grinnell, Lake Forest, Millikin, Monmouth, Rochester, Upper Iowa, Washington and Jefferson. Just as unanimously it was decided such an association should not be composed only of denominational colleges nor should it be organically related to the Council of Church Boards of Education. The convener of the St. Paul group was instructed to issue a call for a meeting of college presidents and other officers in Chicago in January, 1915, and a committee of three was appointed to draft a constitution for presentation to the meeting which should incorporate the ideas just referred to.

The experience of these presidents in state denominational college associations convinced them that a national association should be launched with greater inclusiveness. They realized the advantages of guiding principles of action attained through contacts with a multitude of wise counsellors. They knew that to an administrator, nothing is of so great value as trustworthy norms in terms of which to make the necessary decisions of their daily work. They recognized their present limitations; they

wanted more light. The decisions that group of ten men made were momentous decisions and were approved at the first meeting of the Association.

SURVEYS

Even before this, a decision had been made by the Council which helped to determine the course of the cooperative procedure. The informal conferences of the Secretaries had disclosed the paucity of trustworthy data within the areas of their interest. A guild mind was developing with insufficient knowledge. It cannot be said that the Council invented the survey. It did discover it as an indispensable tool of progress. It did apply it, with modifications, within the area of the institutions and agencies with which it was dealing. Its reputation in this field for insight and accuracy became such that its staff were designated as the directors of the American Education Survey of the Interchurch World Movement. In that survey it established a right to profess a degree of authority within the fields of the church-related colleges, theological seminaries and the religious work in the universities.

The survey of the Illinois colleges before the Interchurch and the survey of the Congregational colleges and the theological seminaries of the United States and Canada soon after, were the forerunners of the survey movement within this area. It is now recognized as indispensable by every institution and agency within our fellowship. Thus the Council allied itself with the principle that advance, whether institutional, social or human, comes through increased knowledge supplemented by vitalized wills. Zeal, even for God, without knowledge, has been discounted by high authority.

THE MERGING OF TWO ATTITUDES

While the Council and Association, upon the adoption of the Constitution of the Association, became organically separate institutions, it has always been felt, indeed unanimously felt until quite recently, that they should be functionally, even administratively, in the closest possible relationship. Never has the question of their administrative separation been raised within

an Executive Committee of the Association. The colleges within the Association are largely the colleges with which the Boards of Education are primarily concerned. The difference between the two organizations is the very significant difference of attitude, of point of view. The Association would aid these colleges to develop as Colleges of Liberal Arts and Sciences. The Council would have them develop—all of them without exception, in every area of their work, academic, cultural, physical, financial—as Christian. Each organization has held to its point of view. The points of view are different but in no sense exclusive. Sound development in one line is entirely consistent with sound development in the other. In fact, neither is sound without the other. If they become separated in sympathy and one becomes intolerant of the other, disaster is inevitable. There is no disguising the fact that there is acute danger of the separation of the two points of view in individual institutions. There is not a Board perhaps, at least there are few Boards but have seen such a separation in one or more of their institutions. The Board that concerns itself only with one type of its institutions is courting disaster, for itself and for the church. Bishop John M. Moore, speaking at Cincinnati last January said, "It is impossible to have Christian education without having education to begin with." He intimated that "some church colleges might be long on Christianity but short on education." Christian colleges, at their peril, subordinate educational to religious objectives.

RELIGION AND EDUCATION

The Council members in guiding the Council have attempted to make of it an agency of education as well as of religion. The Council and Association were mistakenly looked upon at first, before the program was understood, as expressions of protest against the agencies of standardization. It is true that some members of the Council did object to certain objective minimum standards relentlessly enforced by these agencies. These men fought valiantly, sometimes against great odds, particularly in the North Central Association, for more reasonable processes of standardization. The Association of American Colleges also

very early announced a policy of inclusiveness and interhelpfulness, always insisting on preliminary signs of stability as a prerequisite for membership. But the educational program of neither organization has ever been primarily for weak and ineffective institutions and agencies; it has been positive, not negative; subjective, not objective; informal, not formal.

The educational theory and practice for which the Council-Association has stood centers in real values—not in clumsy measures of values. This program could not be elaborated by those whose minds were consumed with standardization procedures. Leaders in education have moved far beyond the effort to patch up formal standards. They are now courageously seeking *values*. Little did Council pioneers for saner methods of standardization dream that in a dozen years the chairman of the committee on reorganization of the standards of the North Central Association would announce his conviction that—

“If tomorrow morning every accrediting committee in the country should adjourn *sine die* and every accredited list should be destroyed, I believe American education would receive such a stimulus as it has not received in a dozen years.”

The Council-Association has always had what they believe to be a profounder and more lasting purpose than objective standardization. Today that purpose is being developed and reinforced in many individual institutions and by such agencies as the American Council on Education, the Progressive Education Association, the Educational Records Bureau, the American Association of University Women, the Carnegie Foundation, the Association of American Colleges, and the Council of Church Boards of Education. All this is tending beyond the objective measurement of colleges to the subjective measurement of students.

THE CHRISTIAN POINT OF VIEW

In all the work the joint office has undertaken, the purpose of emphasizing functional values rather than formal standards has been kept steadily in mind. How does the Council—*i.e.*, the Christian point of view—permeate educational problems and processes? May I draw from recent experience for some illustrations.

Improved training for college teachers was emphasized at the Council meeting in Chattanooga. The preliminary surveys made in preparation for that meeting discovered that, in the judgment of officers, students, and alumni, the great teacher helps the student to strengthen his religious faith. In this effort to secure better teachers the Dean of every Graduate School in the Association of American Universities later pledged aid. The matter is now being promoted by the American Association of University Professors with a grant from the General Education Board.

The clarifying of the functions of the administrative officers, presidents, deans, registrars and the rest, has demonstrated that *as the officers and faculty so very largely, the students*. The way to have a Christian college is to have a Christian faculty.

The construction of the curriculum as a whole and the synthesis of it all into a unity with religion as the greatest of all interpreters of life.

The multitudinous surveys of the joint office, in all of which the religious life of the college has been set forth—a feature almost unique among so-called scientific surveys.

The classification of educational institutions in terms of functional units, carried on in conjunction with the United States Office of Education, which gives to every church-related college, among others, the opportunity to be classified in terms of its purposes.

The measurement of educational agencies in terms of their products, a procedure welcomed by church-related institutions and agencies, now being developed by many agencies largely in the form of recurrent tests of students with unprecedented appropriations of men and money from Carnegie and Rockefeller agencies.

The development of scientific methods of college accounting and the making of financial reports, carried on independently by the Council for three years, the work now being participated in by many agencies in a joint committee under the leadership of the Association of College and University Business Officers with an appropriation from the General Education Board.

The elaboration of improved methods of financing colleges by enlisting the cooperation of existing agencies and making the

processes continuous rather than spasmodic, now being rapidly adopted by institutions large and small. It is Christian to count the costs.

The improvement of methods of conducting examinations with special reference to the Comprehensive Examination—a movement in which a church-related college has set the pace—also financed by the General Education Board.

The development of campus planning, college architecture and college instruction in the fine arts, with constant counselling of leading architects extended now to the teaching of music in the colleges with the active assistance of the Juilliard Foundation, and with repeated appropriations for the different phases of the work from the Carnegie Corporation.

The development of college libraries through an advisory committee of the Carnegie Corporation. Numerous church-related colleges have recently received gifts of money for the purchase of books for their libraries.

The improvement of faculty and student scholarship. Jesus advanced in wisdom.

The improvement of the specifically religious techniques of administration and teaching.

The more vital uses of the chapel.

The development of better teaching of the Bible, religion and religious education.

The extension of appreciation of the religious significance of all the subjects in the educational program and all activity on and off the campus.

Above all the selection in the first place of administrators and teachers who have both conviction and tact in the necessity of permeating the entire life of the institution with the religious content and spirit.

Finally, in the midst of this maze of contributing factors to the attainment in our institutions of the abundant life, specific effort to develop a philosophy of Christian education which will stand the test of scrutiny and move forward to constructive results because it recognizes and sets forth the best known theory and practice of education and religion. The Council has held to the conviction that the surest method of promotion lies in the

development of a sound and notable program. We need not merely colleges. Above all, we need good colleges.

THE VOICE OF THE COUNCIL

All these are among the office activities of the staffs of the two organizations. They represent the intensive day by day application of a highly efficient staff of workers. The two outstanding vehicles of publicity for the Council are CHRISTIAN EDUCATION and the Annual Meetings. In these the Council finds its voice, and that voice rings true and always has rung true to evangelical Christianity. In CHRISTIAN EDUCATION and the Annual Meeting the notes struck are the religious notes. Things technical, academic, educationally professional are not stressed—that is done in the issues of the Association of American Colleges *Bulletin*, copies of which are sent without cost to all General Secretaries of the Boards of the Council. On the other hand, the Association subscribes regularly for CHRISTIAN EDUCATION for every institution within its membership. CHRISTIAN EDUCATION and the Association *Bulletin* are complementary; they are more—they are two sides of the same coin. As for the Annual Meetings, it is enough to say that under Council auspices—not to mention our own Board Secretaries—have appeared Nicholson, McConnell, McDowell, Moffatt, Bryan, King, Thompson, Newton, Fitch, Bell, Ryan, Soper, Bower, Fleming, Shoemaker, Jones, Beaven, Brown, Gilkey, Wishart, Snyder.

THE METHOD OF DETERMINING POLICY

The Council is made up of 23 Boards, some simple in organization, others exceedingly complex. In recent years, particularly, some of the most complex organized boards have been attempting to clarify their own purposes and adjust their own machinery. From the first the Council has developed its program biologically, evolutionally. This is not the Roman-law method; it is the Anglo-Saxon method. It has done the thing during a given year which in the judgment of the Council working through its Executive Committee needed to be done, provided always there was budgetary provision, a very essential limitation. That the wishes of the Council might be forecast and interpreted, it has

been the custom for many years, for the Chairman to appoint a Findings or Policy Committee at the first session of the Annual Meeting with instructions to report at the last session a tentative program for the ensuing year. This committee has not always collaborated with the committee on budget in arriving at its conclusions but the program of the year has been entrusted to the incoming Executive Committee with power to make selections of tasks if not all tasks suggested could be financed. What the Council has done therefore has been what the Council itself and its duly elected Executive Committees have authorized, always with the collaboration and cooperation of the Executive Secretary. As a result of this procedure it has been generally agreed that the main function of the Council is within the field of institutions, not within the field of the parish, specifically with church-related colleges, seminaries and secondary schools and the Board-controlled work in universities. The Council has envisioned many other needy fields—but has not entered them, usually because of lack of personnel and budgetary provision.

True to the American instinct every one of the above-mentioned units has its own organization: the colleges, the universities, the seminaries, the Biblical Instructors, the Church Workers. The Council has worked in affiliation with these organizations and made place for them regularly in CHRISTIAN EDUCATION. Other organizations with allied or overlapping interests have Council representatives on their committees. At times in sheer self defense, the Executive Committee has called a halt in these liaison relationships. But the fact-finding function, the clearing house function for information, counselling, the production of literature, public addresses, visits to colleges and universities, the setting up of conferences, committee and commission work, and the development of personal relationships, all are factors of the Council's program. The library and the files of the joint office are almost inexhaustible sources of the power which comes from attainable knowledge, and the members of the staff are seasoned and trained workers within their respective fields.

No general unit of American education has a clear cut definition of function. No one has succeeded in defining the university, the college, the secondary school, even the professional

school. Who can define liberal education? Or would rule it out of the professional school which is trying to build on liberal foundations with liberal timbers in the superstructure? The Engineering Foundation announces its slogan—"Engineering—a Career—a Culture." Who would draw a circle around Christian education to keep others out? At least Jesus did not do so. He instructed his disciples to put leaven in the lump. An individual faculty may outline a program for an individual institution, but the program at best is tentative and provisional. All American education is in a state of flux. There is no place in it for dogmatism, for finality. There is no better way than to put leaven in the lump.

RELATION TO THE FEDERAL COUNCIL OF CHURCHES

Among the avenues of expression of the church-consciousness of this Council has been its affiliations with the Federal Council of Churches of Christ in America. For a number of years the Executive Secretary has been the accredited representative of the Council of Church Boards of Education on the Administrative Committee of the Federal Council. In recent years a substitute representative has been serving in emergencies. It has not always been understood, perhaps, that the representatives of affiliated institutions on the administrative committee have had no power of vote. They have therefore had no direct opportunity to assist in determining the policies of the Administrative Committee. In the reorganization of the Federal Council which was made at the recent Indianapolis meeting, the Administrative Committee merged with the Executive Committee and provision was made for affiliated agencies to be appointed as before without power of vote on the Executive Committee.

The Executive Secretary of this Council has been a member for a number of years of two commissions of the Federal Council—the Commission on Financial and Fiduciary Matters and the Commission on Goodwill between Jews and Christians. In these two Commissions he has been quite active. The unselfish work of Dr. A. W. Anthony, the Chairman of the Commission on Financial and Fiduciary Matters, in his connection with the joint office of the Council-Association is well known. Dr.

Anthony comes to the joint office two days in the week for consultation on questions of a financial and fiduciary character which have been raised by our constituents. He conducts from this office an extensive correspondence. He leads in many individual and group conferences. As with all the rest of his work, this is done without any compensation, the joint office furnishing only a desk and stenographic services.

The Council of Church Boards of Education recognizes the fraternal attitude of the Federal Council in furnishing for two periods during the year, the services of an assistant in the joint office whose salary was paid out of the unemployment fund of the Federal Council. This service has been of great value to the work of this Council.

A recent issue of "Information Service" published weekly by the Department of Research and Education of the Federal Council drew heavily from the November, 1932, *Bulletin* of the Association of American Colleges on the topic "How Can the Colleges be Financed?" This Council has furnished to the Federal Council many suggestions looking toward statistical accuracy in the preparation of that Council's Year Book. At this annual meeting the new president of the Federal Council, Dr. A. W. Beaven, President of The Colgate-Rochester Divinity School, participates in our mass meeting on "The Place of Religion in Education."

The entire question of further relationships between the two Councils is always subject to review.

ADMINISTRATIVE FUNCTIONS

The Boards have never invested the Council with administrative powers. On the rare occasions when such powers have been assumed for special projects, it has been in response to a designated commission. Not only has this been true within the general jurisdiction of the Executive Committee, but within the area of the University Committee as well. The administrative power of the University Secretary if exercised at all, has been a special power for a special occasion. The Council has been a pioneer in many lines of educational evolution but it has generally refrained from routine administration. It has at times

developed techniques—as for instance the method of graphic representation of curriculum offerings and earnings designed specifically to show the small place occupied in most colleges by religious instruction—but it has not become a technological agency. The present writer once expressed disappointment to a trusted counsellor that while the Council-Association launches enterprises—as for instance the Franco-American Scholarship exchange—it seldom administers enterprises. He was reminded of the fact that administrative work at once kills creative work, that the chief function of the Council is to stand somewhat aloof, to view changing problems in the large, and from this vantage point to make observations and suggest procedures. The Secretaries of the Boards in Council assembled themselves, ordinarily have a different point of view, a different psychology from the Board point of view, the Board psychology. They are planning on a larger scale with a wider horizon as they plan cooperatively. For the time they have on their ten league boots. They can see farther and make larger strides than when they work as technicians.

If in this capacity they cannot count so many objective achievements, they realize afresh that the things that really count, ordinarily cannot be counted. Whatever impossible things Council members in cooperative effort have led or assisted in achieving, as for instance their contribution to the new meaning of standardization, have been achieved by them as pioneers, prophets, men of vision. The successive impacts of a group of forward-looking men have brought inevitable results. In the fields just cited, the work of the technicians follows.

A COLLEGE SECRETARY

Several of the Boards have felt the need of a College Secretary in the organization of the Council. The present speaker has always been sympathetic to that suggestion, and once made a specific nomination for the place. The reaction of the constituent Boards illustrated the necessary procedure of the Council. Some favored the suggestion. Some qualified their approval with the information that they could not help in financing such an officer. Others advised that they had College Secretaries

in their own organizations whose activities were entirely adequate to their purpose. The reason there has been a University Secretary in the Council—beginning in the early days of Dr. Richard Hughes—was because a sufficient number of Boards felt the need to guarantee support. It must be the same way with a College Secretary. Meantime, the Executive Secretary has done what he could to serve as a College Secretary. During the past year I have visited sixty colleges, nearly all of which are church-related. This has been possible financially, because of assured income from surveys which have required visits to certain states and because of cordial cooperation from the colleges visited. The location of these colleges is as follows: California, 16; Illinois, 1; Indiana, 2; Kansas, 11; Maryland, 1; New York, 3; Oregon, 8; Pennsylvania, 5; South Carolina, 2; Tennessee, 3; Virginia, 6; Washington, 1; West Virginia, 1—total 60.

At these colleges there were conferences with presidents and other officers, with faculties or groups of faculties, with boards of trustees when in session or local boards when called, with occasional alumni groups, with students. In addition, Mr. Palmer, Associate Secretary of the Association, has made 32 similar college visits, most of them to church-related colleges also. There was a special radio message from Mr. Palmer in New York, from the Executive Secretary in Los Angeles.

Numerous state, regional and professional conferences have been participated in among which the most outstanding was the Northwest Regional Conference of the Association at Willamette University, Salem, Oregon. At this conference there were sixty accredited delegates from outside of Willamette, representing Oregon, Washington, Idaho and Montana. Every college represented in this conference, with one exception, was a church-related college. The Association of American Colleges furnished three speakers and the Board of Education of the Methodist Episcopal Church, one. By unanimous vote, the Association was asked to make the conference an annual event.

As a result of these visits and the surveys connected with them, proposals for merger and groupings of colleges are being made and considered by several church-related colleges in several states. Our weak colleges must merge or perish.

COOPERATIVE PUBLICITY

Perhaps the most perplexing problem the Council has faced is that of cooperative publicity. In the early days the Council experimented on a district conference set up for the attendance of the public, but the response was so unsatisfactory that a proposed program of extension of the plan was not pursued. Also, in the early days, the Council issued tracts and other literature intended for popular consumption, but the demand never justified an extensive development. At the second meeting of the Association, Dr. Nicholson outlined a possible campaign of publicity for the denominational colleges in particular, but the matter was not taken up by the Association. The Interchurch World Movement seemed to afford the long-sought opportunity on a nation-wide scale for the realization of this hope. In that movement hundreds of thousands of dollars were spent, denominational education taking its appropriate place. Hundreds of thousands of people heard and read the Interchurch messages, but there were no measurably adequate results except in the surveys and measurably adequate results were sought. After many trials the majority of the Council came to the conclusion that this type of publicity is not the most effective.

Seed sowing is a very quiet process. Harvests come every year, not one year in ten or twenty. The reformers may oust Tammany once in a generation but they at once slip back and Tammany slips forward. The Council's seasoned program therefore has been to try in season and out of season to educate the educators, to furnish suggestion and inspiration, to seek and proclaim reliable principles of thought and action to the leaders with the expectation that those leaders out of their own fructified observation, experience and knowledge, will take the message to the man in the pew, to the man in Main Street.

However much the Council may have failed or succeeded in its part of this program, some of the Boards have had striking success. Tons of white paper with the expenditure of thousands of dollars are used to take the case of Christian education down to the ultimate consumer. That the Board leaders understand better the psychology of the people is well nigh axiomatic.

The opportunity still waits however for a plan whereby those Boards, colleges and other agencies which are not self sufficient in this field may concentrate their effort in a cooperative procedure, preferably closely affiliated with the Council-Association joint office. As always, the necessary prerequisite to their plans is the provision of adequate financial support.

In the meantime, without a special department of publicity the joint office has built up very extensive press and other public contacts. While no clipping bureau is maintained, it is known that copy prepared in the office has been reproduced during the past year, often repeatedly, in such church papers as *The American Friend*, *Bulletin of the Federal Council*, *Christian Education Magazine* (M. E. South), *Christian Intelligencer* (Ref. C.A.), *Christian Observer* (Pres. U. S.), *Christian Student* (M. E.), *The Congregationalist*, *The Epworth Herald*, *Presbyterian Magazine* (U. S. A.), *The United Presbyterian*, *The Watchman-Examiner* (Northern Baptist), *The Teacher* (So. Baptist), *Information Service* (Federal Council), *Journal of Religious Education* (Catholic).

Count also such professional and other magazines as the *Bulletin of the American Association of University Professors*, *Journal of Educational Sociology*, *Journal of Higher Education*, *Junior College Journal*, *Liberal Arts College Bulletin*, *Phi Delta Kappan*, *Religious Education*, *School and Society*, *School Life*, *Social Science*, *The American Scholar*, *Scientific American*, *The Survey*, *Time*, *The World Tomorrow*.

In the field of the newspaper, such metropolitan dailies as the *Boston Evening Transcript*, *The Christian Science Monitor*, *Los Angeles Times*, *New York Evening Post*, *New York Herald-Tribune*, *New York Times*, *Philadelphia Public Ledger*, the *Portland Oregonian*, and local newspapers and college publications without number, the outgrowth of special contributions and of the 92 visits made to colleges during the year by members of the joint office staff.

In addition, there is a long list of banks and trust companies which are giving publicity to The Uniform Trust for Public Use, devised by representatives of our Council, while many colleges are issuing special publicity in the "Campaign of Perseverance"

and are running announcements prepared through our agency in their catalogues and other official publications. This is all publicity in the day's work, unaided and unabettled by a special publicity official.

The world always needs the sane and steadying influence of Christian education. Men just now are being swept off their feet by emotion. Most men are not thinking. They rush like locoed cattle from one side of the desert to the other. Maudlin sentiment, financial desperation, raucous religiosity must yield to the spirit of tolerance and fair play. There must be wide vision, disinterested service. The members of the Council in this wilderness must stand aside and see once again that the bush is not consumed. And then they must testify to what they have seen.

ANNUAL REPORT OF THE UNIVERSITY SECRETARY FOR 1932

RAYMOND H. LEACH

An insistent note of retreat has been sounded all along the line by national and local church agencies sponsoring student religious programs in state universities. Appropriations for this work have been reduced anywhere from ten to one hundred per cent. Strategic sectors are being abandoned or weakened by the withdrawal either of personnel or of sufficient support to render the service effective or efficient. Such action may be necessitated by the decrease in church contributions but makes no less serious the problem confronting denominations forced to give up even in part a student religious program on any campus.

At this time, great significance attaches to the increasing interest in and appreciation of the importance of the religious field by leaders outside ecclesiastical ranks and organizations. It appears that the development of religious work at state universities and colleges will depend to a greater degree than we have anticipated upon the cultivation of the interest of extra-ecclesiastical forces.

The situation presents an exceptional challenge to all who have at heart the spiritual welfare of the campus groups which a

few years hence will make up the greater part of the leadership of our country. The late President Alderman, of the University of Virginia, declared the American state university to be the largest missionary field in the world—not because it is the home of heathen, but because it holds such a large portion of the future leaders of the nation. Said President Alderman:

“Of that dynamic group the Church cannot say ‘Their education is not in our hands’ and the State cannot say ‘We are silent on all religious matters’ without both proclaiming that they regard religious training as negligible in the life of educated men.”

Since neither churchmen nor state university presidents would voice such sentiments, it is evident that the responsibility for carrying on the work will have to be faced unitedly. Ultimate success will depend upon the degree of cooperation which can be brought about between church representatives and university administrations and faculties.

In this connection it is interesting to note that the National Association of State Universities at its annual meeting in Washington, D. C., November 17 and 18, 1932, appointed a committee to cooperate with the North American Conference on Higher Education and Religion with reference to religious education in state universities.

One of the difficulties of the present situation is that some centers have leaned too heavily upon national boards for financial assistance. With a decentralization process undoubtedly taking place, it is quite evident that local and state support must be developed if the enterprise is to continue, much more increase. If church people knew what their university pastors were doing for students, these representatives would soon find themselves on a broader and sounder financial basis. A campaign of perseverance is necessary to give publicity through denominational publications and the secular press of the service being rendered students by university pastors.

With ninety-five million of our people attending the movies once a week and paying an average of fifty cents a ticket, with the tobacco bill of the country amounting to nearly two billion dollars, denominational leaders could not be considered unrea-

sonable if they were to suggest to their constituency the giving up of two moving picture shows a year or one cigar a week for the purpose of maintaining, as nearly unimpaired as possible, their campus religious programs.

VISITS TO UNIVERSITIES

Visits have been made during the year to the University of Illinois, University of Missouri, University of Iowa, Kansas State Agricultural College, Michigan State College of Agriculture, University of New Hampshire, University of Pennsylvania and the Boston area. Interesting developments are taking place at many state universities, some of which should be noted.

The University of Pennsylvania has assumed official responsibility for the religious atmosphere of the institution by appointing a university chaplain. Fortunate selection was made of the Reverend Brooke Stabler, formerly Director of College Work for the National Council of the Protestant Episcopal Church and an active and helpful member of the University Committee of the Council of Church Boards of Education. The appointment of Mr. Stabler assures the success of Pennsylvania's venture.

The desperate financial situation facing some of the Protestant denominations has forced the abandonment of some important items of the student program at the University of Illinois. It is particularly to be regretted that the credit courses in religion, which were being financed cooperatively by the Protestant group, have been practically given up, temporarily it is to be hoped. The former instructor is giving a couple of courses for an exceedingly nominal remuneration in order that a semblance of the Protestant interest in this project may be maintained.

Several interesting cooperative projects are carried on at the University of Missouri by the local pastors, university pastors, Bible College instructors, University administration and faculty.

1. An annual conference of all Missouri ministers, sponsored by the University.
2. "Religious Emphasis Week."
3. A club which meets weekly for dinner and discussions.
4. The Protestant members of the club sponsor religious education in the local public schools, a full-time instructor

being employed for the Junior High to teach Bible, especially the Life of Christ.

In church and university life, organization, and activity, there is a fine spirit among the representatives of the several faiths. The attitude of the administration is expressed by President Williams in his introduction to the *Student's Handbook*:

"I cordially commend to every student at the University of Missouri the program of the Students Religious Council. It seeks to make possible the development of religious and spiritual life and to encourage such development. It is a comprehensive and helpful program. This Council includes representatives of the various religious denominations represented at the University and is without narrowness of outlook. The student who neglects such a program will miss something decidedly worth while."

Kansas State Agricultural College sponsors each spring a World Forum in which all religious agencies of the campus, town and state cooperate. Subjects for consideration this year are:

1. Some causes of social unrest.
2. Is brotherhood possible today?
3. Problems we have to face.

Three items of general interest can be noted relative to the University of New Hampshire:

1. The Director of Religious Work has this year been given faculty standing and the responsibility of freshman orientation courses.
2. The New Hampshire Methodist Episcopal Conference has voluntarily assumed the Wesley Foundation share of the religious work budget which the National Board of Education was forced to give up.
3. An educational social project—the sending of Christmas presents to the families of men serving terms at the state penitentiary.

Under the able direction of Dr. M. Willard Lampe, the School of Religion at Iowa State University gives us our best example of a unified religious program at a state university. Because of the constructively sympathetic attitude on the part of the University administration, the complete integration of the School of Religion into the life of the University, the community, and the

entire state, has been made possible. This interfaith cooperation is imperative, it seems to me, particularly at large state universities where a successful religious program cannot possibly be set up without the happy cooperation of representatives of the three faiths.

In accordance with our desire to promote conditions of practical unity, provide a clearing house of helpful information, represent the churches in contact with other agencies in the field, and develop a literature for workers, a number of things have been done by the University Department—

SUMMER CONFERENCES

Because of the influence of summer conferences in enriching personal religious life and in training for Christian leadership and service, it is desirable that as many students as possible attend summer conferences. Detailed information regarding regional summer conferences—Seabeck, Hollister, Lake Geneva, Camp Talcott, Estes Park, Northfield—was gathered by the University Secretary and sent to pastors and religious workers who in turn relayed it to their students. Results justified the effort.

SUMMER COURSES FOR UNIVERSITY PASTORS

A new departure on the part of three or four of the leading theological seminaries is the offering of summer courses especially designed for student pastors, college chaplains, teachers of religion and Association secretaries in colleges and universities. The courses deal with the more urgent problems confronting university religious workers—program, methods, technique. Union, Chicago and Presbyterian Theological are the pioneering seminaries in this venture. In order to interest university pastors in these summer sessions, letters were written to them by the University Secretary and circulars sent announcing the courses offered.

The University Secretary is a member of a cooperative committee sponsoring the session at Union and nominated a number of university pastors for scholarship aid. These scholarships were made possible through the generosity of a Foundation whose purpose it is to make more effective religious work among stu-

dents in every way possible. Another interesting project of this same Foundation is the granting of aid ranging from \$50.00 to \$200.00 yearly, to the programs of such workers. Only those giving an exceptionally good account of their stewardship are nominated. A number of denominational board representatives suggested by the University Secretary are benefited by these grants. In response to requests from educators and religious workers in the universities and colleges of the Western United States, this same Foundation sponsored and directed a conference at Estes Park, Colorado, August 15-23, 1932. This conference gave its attention to the problems of student counseling, the program being arranged to give opportunity for the discussion of guidance and advisory work in its many aspects. To this meeting came 100 educators, administrators, college pastors and Christian Association secretaries from the regions of the Middle West, the Rocky Mountains, the Southwest and the Pacific Coast. The University Secretary had the privilege of being a member of the committee which arranged this conference.

BIBLIOGRAPHY

Fifty of the country's religious leaders on campus and in the pulpit were asked by the University Secretary to name the several books which had been most helpful to them during the past year and from the lists sent in, selection was made of the fifty books named most often, resulting in a valuable bibliography. This was published in the December issue of the *Church Workers News*.

SURVEY

Recent years have marked a growing desire on the part of state institutions of higher learning to introduce into the curriculum courses which will give both an understanding and an interpretation of religion. The University Secretary has this year made a study of the amount of work given now in thirty-three state universities as compared with what was given ten years ago in the same group of institutions. The favorable attitude of the administration and faculty of most state colleges and universities is evidenced by the fact that in this group the num-

ber of credit courses in the religious field has increased during the past decade from 384 to 693 hours, a gain of 80 per cent. Four different methods are employed in giving the work:

1. Courses taught by regular departmental instructors.
2. Courses taught by other than faculty members—in such cases the instructor is usually supported by denominational agencies.
3. Courses given by schools or chairs of religion.
4. Courses given by affiliated institutions and credited by a state college or university.

In the study made, the institution in each group offering the greatest amount of work in the field according to the methods described is shown by the following table:

<i>Group</i>	<i>Institution</i>	<i>Semester Hours</i>
1.	University of Michigan	42
2.	University of Alabama	27
3.	University of Illinois	40
4.	University of Missouri (Missouri Bible College)	77

Total number of semester hours offered in each group from available data:

<i>Group</i>	<i>No. of Institutions</i>	<i>No. of Sem. Hrs., 1922</i>	<i>No. of Sem. Hrs., 1932</i>
1.	15	157	267
2.	7	19	90
3.	8	141	188
4.	3	67	148
Total	33	384	693

In the following table the thirty-three institutions surveyed are grouped according to the amount of work offered in religion according to available data:

<i>Group</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>All</i>
Giving 25 semester hours or more	4	1	4	3	12
" 12-24 "	3	2	3	0	8
" 6-11 "	5	4	1	0	10
" 1-5 "	3	0	0	0	3
	15	7	8	3	33

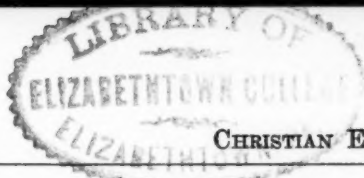
Ten years ago, five universities offered no courses in religion—University of Georgia, University of Idaho, Louisiana State University, University of New Mexico and University of Wyoming. Since that time all except Louisiana State University have put courses in religion into their curricula and the president of this institution recently informed us that they plan to introduce these courses this coming year.

FOREIGN STUDENTS

Two events have occurred during the year bringing to the attention of the church its important relation to the 10,000 students from other lands attending our colleges and universities—the Doak decision regarding non-quota aliens and the Report of the Laymen's Foreign Missionary Inquiry. It is of great importance that we demonstrate to our foreign students what it really means to be a Christian. A Chinese boy at the University of Illinois finishing his Ph.D. work this spring planning to return to China to teach in a denominational college said to me recently: "Yes, I go to church sometimes. The minister is kind but you know there is a gulf—my skin is yellow." As yet organized church agencies have given little attention to this matter. Few people seem to realize the magnitude and importance of the problem. Church representatives on campuses are in a strategic position to meet the situation. "What count most in the progress of society are the simple day by day events such as may take place in the mind of a youth here and there or in the formation of a new friendship. These tiny rootlet processes in the long run remake civilization."

DAY OF PRAYER FOR COLLEGES AND UNIVERSITIES

A Day of Prayer has been more or less regularly observed by colleges and universities since 1815, although it was not until 1913 that a committee of the Council of Church Boards of Education recommended that the day selected by the colleges be the same as that chosen by the World's Student Christian Federation. This year the Religious Publicity Council has interested itself in seeing to it that press notices announcing the Day of



Prayer be given not only to denominational publications but to newspapers in college and university centers in order that there may be a special observance. The University Secretary is chairman of the committee having this matter in charge.

CHURCH CRITICISM

In work with students, one finds the dark side of the church picture emphasized, largely because of the ignorance of the practical contribution the church is making to the welfare of society and here again is too much generalization. Said Alvan E. Duerr, Chairman of the National Interfraternity Conference:

"It seems to me the church has not kept in sufficient touch with the changed attitudes of modern youth to give it a position of real influence in the life of the average college student. Whereas many of them conform outwardly, I have discovered comparatively few cases where the church has exercised a real influence. I have never observed that the Y. M. C. A. is much more than a social organization in our colleges. I do not believe they come to grips with moral issues and that therefore they are not a great force in the life of the student body. Unquestionably, the fraternity has the greatest hold on individual members of the student body. Consequently, it has the greatest opportunity and responsibility to be a real moral force in the lives of its members."

In a book recently written by a professor in one of our leading theological seminaries, a book designed to be used as a basis for discussion with student groups, there occurs a list of thirteen criticisms of the church:

1. The church is controlled by rich and ruling classes—not in a position to speak on vital questions.
2. The church is not really Christian on questions of war, race and industry.
3. The church does not live close to Jesus' way of life and holds to tradition.
4. The church has too many denominations and too much bickering on unimportant questions.
5. The church is too narrow to include the entire world—unsympathetic towards values in other religions.

6. The church fails to train in worship and to provide a worshipful atmosphere.

7. The church has an ill trained leadership, behind the times and not open to the criticisms of youth.

8. The church is too class conscious and snobbish instead of reflecting the humanity of its founder.

9. The church is being run by the middle-aged for the benefit of the middle-aged.

10. The church is interested in building itself up rather than in losing its life for the need of the world.

11. The church asks youth to serve but offers only trifling opportunities for service.

12. The church rests on authority and is long in repressions.

13. We, as students, are so tired of being exhorted to be good—we want to be told how.

If all or any of the above criticisms are just, then there is great necessity for churchmen in both high and low places to give the matter most earnest thought and attention.

In attending student conferences, one sees an imperative need of acquainting our students with some of the constructive things being done by individual churches. With this thought in mind, the University Secretary wrote to fifty outstanding ministers of the various denominations asking them to tell us something of their programs. Some interesting material was gathered which can be used to advantage by university pastors and student workers.

RELIGIOUS ATTITUDE OF STUDENTS

Many loose statements are made by students as well as others regarding an unfavorable attitude toward religion. There is too much generalization on the subject and assumption that all students have scrapped the faith of their fathers. Facts do not bear out this accusation, magazine and newspaper articles notwithstanding. Those best acquainted with student thought know that there never before in this generation has been such an earnest desire for a frank and adequate presentation of the religious life—positive information about God and Christ from men who know what they believe. Students today are impatient with mere formal religion and much of the skepticism which exists is brought about largely by the seeming failure of

Christianity to dominate our social, economic and political life. The majority of students today are fundamentally intensely religious and realize better than their elders that if there is to be a new social order, it will be necessary to have a different kind of person as a unit of society.

THE CHURCH'S CHALLENGE

It is imperative that something be done in these perplexing days to prepare our young people to go out and face the world with a religious belief and experience which will appeal to both their minds and their hearts. The church is the only agency which can meet this situation but it cannot invest in a campus religious program money which it does not have. Throughout our country, money is being poured with unprecedented generosity into the educational system. The total productive funds of our universities, colleges and professional schools increased in the decade 1920-1930 from \$556,350,145 to \$1,347,675,733—142.2 per cent.

At the same time, comparatively meager consideration is being given to the moral and religious interests which should be associated with the system.

Alfred Noyes told the six hundred educators attending the New York University Conference this past November that youth, after experiencing four years of the prevailing type of modern college education, go away with the cry, "They have taken away my Master and I know not where they have laid Him!"

Definite religious training or instruction of students in state institutions is generally considered to be the responsibility of the church. Conditions are such that the church finds itself unprepared to adequately meet its responsibility.

It is an enterprise which has the capacity of paying the largest future dividend of any in the country. Dare it be hoped that some man or woman with large means and great vision will inaugurate a movement the result of which will be the establishment of a challenging religious program on the campus of every American tax-supported college and university?

THE ANNUAL REPORT OF THE FINANCIAL SECRETARY FOR 1932

ALFRED WILLIAMS ANTHONY

A DIVERSIFIED, YET COORDINATED TASK

The time and activities of this Secretary for the last year, as for several years previous, have been running in channels of three closely related organizations: (1) the Committee on Financial and Fiduciary Matters of the Federal Council of Churches (also sometimes called—and very properly—the Committee to Study and Promote Wise Public Giving), (2) the Commission of the Association of American Colleges on Permanent and Trust Funds, and (3) as Associate Secretary of the Council of Church Boards of Education, the Secretary on Finance.

PERSEVERING WISDOM

The nucleus and source of all of these interests and activities are to be found more than ten years back in the functioning of the Home Missions Council and the Council of Women for Home Missions. An early name adopted for the movement, as applicable now as then, was *The Campaign of Perseverance*. No "get-rich-quick" scheme has allured the Committee of the Federal Council, the Commission of the Association of American Colleges, or the Council of Church Boards of Education into the quagmires of speculative values or of unsound ventures, following will-o'-the-wisps or intermittently flashing fireflies. Time enough already has elapsed to justify renewed and continuing confidence in the sounder, more statesmanlike objectives aimed at, and the safer, constructive methods proposed and pursued. The Campaign of Perseverance is still in operation and should be in operation for many years to come. It is in essence an aim to *find wisdom*, a plan to *apply wisdom* when found, and the *consecration of wisdom unto patience*, as the wise farmer patiently allows the seed to grow while at the same time he cultivates the soil.

CHRISTIAN ECONOMICS

If there be any one who says that financial and fiduciary matters are not themes appropriate for religious organizations and

are not connected with the ideals and the motives of Christian education,—and there are people who say these things,—I reply to them, in education devoted to the promotion of the loftiest and most refined ethics yet revealed upon this earth is the very place for wisdom and Christian statesmanship, to assert themselves and proclaim their message. Divine Wisdom has seen fit to create a universe, which so far as we have known it, depends for its very existence upon a sound industrial, economic and financial basis.

CHALLENGING SOCIAL PROBLEMS

The upheavals of the last three years, which have shaken to the very foundations our whole social structure, have brought to the fore two great questions: (1) Is the structural philosophy of society correct, and (2) Are those who administer our affairs, political and social, trustworthy and honest? These two questions sooner or later—and I believe soon—must be answered in the terms of wisdom and candor.

THE YEAR'S EXPERIENCES

I can report today, as no one could report a year ago, that four movements for financing colleges on a large scale have failed and can name the reasons why they failed:

(1) Two gentlemen of experience and ability, with an organization ready on paper and much very strong backing, have apparently abandoned a plan for financing colleges on a very large scale, and the reason why they have abandoned it is because, at a crucial point in their planning they could not secure an approval from a very few individuals who did not believe it would prove wise to put in the hands of these or of any few men, even though they might be associated with the Council of Church Board of Education and the Association of American Colleges, absolute power of life and death over colleges of our country, whether small colleges or big colleges.

(2) Another project came from a gentleman very strategically placed as far as experience and contacts go, who believed that if fifty colleges would furnish \$125 per month for ten months in the year he could establish relationships which would yield them millions of dollars, he could not say how many millions, and if there

is any one gentleman who could have brought that desirable result to pass, I believe it is that gentleman; but no one person can do it.

(3) Another enterprise has lost its motive power because it has been discovered on trial that two score educational institutions cannot sit down on the doorsteps of a selected number of wealthy individuals and foundations and receive cordial invitations to come in and state their cases in concert. Possessors of wealth, it may be said, insist upon hearing and scrutinizing pleas separately.

(4) Another movement, started with a perfectly unimpeachable motive and developed by men of devotion and consecration, has gradually dried up by inanition (inanition means exhaustion from lack of nourishment), because colleges have learned that publicity, however excellent in form and substance, will not unaided bring in funds, and that excellent institutions cannot be made the means of bringing money to other less excellent institutions.

With these four movements I must add the following conclusions in a consecutive numbering, which though not movements, relate to methods somewhat similar:

(5) A considerable number of educational and other charitable organizations have experimented with the use of life insurance policies as a means of building up endowments. Experience with this method shows that cross currents of motives, the mingling of self-interest and of charitable purposes, make this method difficult to apply save in peculiarly favorable circumstances.

(6) The use of annuity agreements, which involve the obligation of a college, or other organization to pay stipulated sums of money at recurring intervals during the life of an annuity, is confronted with an increasing number of difficulties, as experience proceeds, some of them ethical, some financial and some legal. New legislation and new interpretations of law in different states and at Washington occasion new hazards. I myself am counseling extreme caution in the use of annuity agreements. It is the policy of colleges generally to pay low rates, lower than religious bodies usually pay, and so doing, the colleges are maintaining a more secure position. I particularly fear a mixing of ethical mo-

tives which may not be creditable at some future time to those who do the mixing now.

CONTINUING AFFIRMATIONS

This summarized review of the year's disclosure of lessons in our peculiar field of financing education, may be concluded with these statements, less negative and more reassuring than some of the foregoing:

More clearly than ever before we realize that the best gift for education or other charitable cause is an outright gift of cash, unrestricted as to uses, subject fully to the discretion of the management, and that the next best gift is a bequest under a will, this too without conditions as to specific purposes. These two forms of benefit are complete when at length they are received. But the donor may have needs and purposes which cannot be satisfied either by an immediate gift or by writing down a legacy in his will. In such cases, wholly determinable by the benefactor to meet an almost endless variety of his wishes, a living trust may be set up, a trust which may yield him an income during his life, which may distribute income between wife and children and other persons or institutions during or after his life, for various periods of years, and any kind of services and benefits, singly or in combination, which he may wish to prescribe for his trustees. A trusteeship as flexible and as variable as the English language can phrase it, may be prepared which will be limited only by the general laws and the amount of property which is assigned to it.

It is probable that the corner of the financial depression has been turned and that better times are ahead, but if better times are not just ahead, this is still the fit time for planning wisely for the financial foundations and superstructure of our educational causes.

A CAMPAIGN OF WILL-MAKING

The Administrative Committee of the Federal Council of Churches has approved the proposal of their Committee on Financial and Fiduciary Matters to hold a conference on will-making in March, 1933, and to invite organizations of the country including religious, educational, charitable, philanthropic, and such business organizations as can be enlisted, particularly fiduciary

corporations and legal associations. The announcement approved by the Administrative Committee of the Federal Council of Churches is as follows:

The Committee on Financial and Fiduciary Matters proposes to hold a conference, March 21, 22, 1933, upon Wills and Will-making, and to invite charitable organizations of the country, banks and trust companies and Bar Associations, to cooperate in a campaign which will promote the making of Wills.

The recent depression requires that all Wills be re-examined and possibly re-written. Values of estates have so changed that in many instances the residuary estate has disappeared. Men who propose to benefit their families or to benefit charities after making specific bequests find in many instances that their estates have so shrunk that the specific bequests consume all they have to leave.

Wills should be written even in times of prosperity. Surrogate and probate courts report that nearly 70 per cent of estates administered by them are without wills.

WHY WILLS ARE NOT MADE

People defer the making of wills for the following reasons:

1. A superstitious fear lest the making of the will may hasten death.
2. Mental inertia and laziness, which hesitates to think out the details of distribution and apportionment with a fair regard to what is equitable and just.
3. A sense of inadequacy or incompetency to plan for the future, and a shrinking from the giving of confidence to a lawyer or to friends competent to advise.
4. The expectation that a little later the mind will be "better made up."
5. The dread of expense in paying for competent legal advice.
6. Sheer hesitation and procrastination, which may be the bane of any person's activities.

WHY WILLS SHOULD BE MADE

Reasons for making a will:

1. The very process of thinking through one's property and what to do with it, helps one to evaluate his estate and put it into

better conditions. It becomes a house-cleaning and purifying process.

2. The making of one's Will once assists one in making a better Will later. It is a reasonable view to take to regard the first Will made, not as a finality, rigidly fixed for all time, but as an instrument which, if unsatisfactory, may at any time be easily changed.

3. Life is uncertain. It is unfair to the cherished purposes of a man's lifetime to leave these purposes unexpressed and subject to the sudden exigencies of disease and accident.

4. The loved ones of the home circle and the approved objects of a man's best intentions have a just claim upon his thoughtfulness and promptness at a time when he is in good health and undisturbed by the shock of disaster.

5. Satisfaction and contentment come to the man who has done the best he can in making provision for the future. A large measure of peace of mind follows the writing of a Will.

COOPERATION

We urge every body to make his or her Will and to advise others so to do. The man who has made his Will is then prepared to be a faithful steward of his possessions.

The Council of Church Boards of Education and its constituent boards are invited to enter into this campaign and promote through their constituency the making of Wills as a matter of special interest for the coming year.

No laboratory, library, book or student activity fees appeared on the tuition bills of students at Nebraska Wesleyan University, Lincoln, Nebr., at the beginning of the second semester. In an effort to adjust college costs to student finances the university has abolished them. The expenses formerly covered by these fees will now be met from the regular tuition, which remains at \$75 per semester.

Nebraska Wesleyan is also opening a student dining room where the undergraduate will be able to obtain his meals for \$45 per semester.

REPORT OF THE TREASURER OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION, 1932

Balance January 1, 1932:

In Bank	\$ 601.22
In Petty Cash	17.95
In Revolving Fds. a/c Travel	100.00

\$ 719.17

RECEIPTS

Constituent Boards of Education:

Northern Baptist Convention	\$ 2,166.64
Southern Baptist Commission	100.00
Church of the Brethren	100.00
Congregational Education Society	1,200.00
Disciples of Christ	200.00*
Evangelical Church	100.00
Five Year Meeting, Society of Friends	200.00
Mennonite Church of North America	25.00
Methodist Episcopal Church	3,000.00
Methodist Episcopal Church, South	533.28
Methodist Protestant Church	25.00
The Norwegian Lutheran Church of America	100.00
Presbyterian Church, South	600.00
Presbyterian Church, U. S. A.	2,500.00
Reformed Church in America	360.00
Reformed Church in the U. S.	100.00
Seventh Day Baptist	25.00
United Brethren in Christ	200.00
United Lutheran Church in America	450.00
United Presbyterian Church	250.00†
	<hr/>
	\$12,234.92

CHRISTIAN EDUCATION—

Regular, Subs. sales, adv.	2,503.03
Reprints	157.02
	<hr/>
	2,660.05

College Surveys:

Brethren Colleges	1,000.00
Friends Colleges	150.00
Piedmont College	50.00
	<hr/>
	1,200.00

Donations and Miscellaneous	344.55
Edward W. Hazen Foundation	700.00
	<hr/>

Total receipts 17,139.52

Total receipts plus January 1st balance 17,858.69

DISBURSEMENTS

Rent	\$ 807.84
Salaries	10,885.44
Office Expense	465.98
A. A. C. Office Credit	271.34

* Check for \$50.00 on account appropriation 1932, received Jan. 4, 1933.

† Check for \$250.00, balance of annual appropriation, received Jan. 4, 1933.

CHRISTIAN EDUCATION:

Printing, mailing, supplies (8 issues).....	1,927.02	
Reprints	136.71	
		2,063.73
Travel and Field Work:		
R. L. Kelly	173.18	
R. H. Leach	347.25	
		520.43
Annual Meeting		229.86
American Council on Education		100.00
Treasurer's Office (Bank fee, etc.)		375.15
College Surveys:		
Brethren Colleges	1,000.00	
Friends Colleges	150.00	
Piedmont College	50.00	
		1,200.00
Edward W. Hazen Foundation (see schedule at- tached)		700.00
Total Disbursements		17,619.77*
Balance in Bank January 1st, 1933		\$ 238.92

Note: During the year the following amount was transferred from the Revolving Fund for Traveling Expenses to the cash in Bank: R. H. Leach \$100.00

GENERAL STATEMENT OF FINANCIAL CONDITION AS OF JANUARY 1, 1933

Assets

Cash in Bank, January 1, 1933	\$ 238.92
Office Furniture and Fixtures	1,596.49
Net Assets	\$ 1,835.41

Liabilities and Capital Investments

Cash in Bank, January 1, 1932	\$ 601.22
Cash in Special Funds, January 1, 1932:	
Petty Cash—at Council Office	17.95
Revolving Fund—R. H. Leach	100.00
Office Furniture and Fixtures, January 1, 1933.....	1,596.49
	\$ 2,315.66
Less payments made during 1932, chargeable to 1931 operations	938.01
	\$ 1,377.65
Plus Surplus for 1932 operations:	
Receipts as per cash statement.....	\$17,139.52
Expenses as per cash statement.....	16,681.76
	457.76 \$ 1,835.41

* The total disbursements for 1932, of \$17,619.77 include the following payments, chargeable to 1931 operations: Salary, R. L. Kelly, \$666.67; A. A. C. Office Credit, \$271.34.

ASSOCIATION OF AMERICAN COLLEGES—HEADQUARTERS OFFICE ACCOUNT

*Cash Receipts and Disbursements Through Council of
Church Boards of Education*

January 1–December 31, 1932

RECEIPTS

Receipts from the Treasurer of the Association of American Colleges	\$19,385.66
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DISBURSEMENTS

Rent	\$ 2,625.48
Salaries	15,897.00
Office Expenses	794.79
Office Equipment	17.12
Travel—	
R. L. Kelly	41.05
A. M. Palmer	6.44
	47.49
Miscellaneous	3.78
	\$19,385.66
Balance December 31, 1932	— 0 —

January 5, 1933.

We hereby certify that the annexed statement of receipts and disbursements for the fiscal year ended December 31, 1932, is correct and true; and that the statement of financial condition, above, is in our opinion a true statement of the financial condition of the Council of Church Boards of Education, as of January 1, 1933.

BANK OF NEW YORK AND TRUST COMPANY, TREASURER

By: (Signed) CHARLES ELDRIDGE,
Vice President

THE EDWARD W. HAZEN FOUNDATION ACCOUNT

1932

RECEIPTS

Feb. 2 Check for Special Conferences	\$ 100.00
Mar. 2 Check for University Work of the Council	600.00
	\$ 700.00

EXPENDITURES

	<i>Budget Estimate</i>	<i>Amount Spent</i>
Development of projects	\$ 100	\$53.79
Stationery and postage	50	88.63
News bulletins, printing, etc.	200	162.91
Pamphlet literature	50	62.35
Travel	200	232.32
	\$600	\$600.00
Special Conferences		100.00
		\$ 700.00

THE WORTH OF PERSONS, OR, WHEN VALUES BECOME INFINITE

RUFUS M. JONES

Haverford College

One of the questions asked in Galilee many centuries ago was, What is the exchange value of a man's *life*? No answer was given to the question at the time, but the implication was plain enough in the question itself, that there is no exchange value for a man's life when once the full significance of the *life* of a person has been seen and appreciated.

Plato at an earlier date was convinced that it is possible to arrive at a type of life which is beyond all estimate of equivalence of value. He had Socrates say in the *Symposium* that it is possible for the soul to rise from dependence on fleeting things and shadows of reality and to enjoy eternal beauty itself.

"This," he says, "is the life above all others which a man should live, in the contemplation of absolute beauty, a beauty which if you once behold, you would see not to be of an exchange value with gold or fair garments or any other attractions. What if a man had eyes to see the true beauty, the divine beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colors and vanities of human life! In that communion, beholding beauty with the eye of his mind, a man will be enabled to bring forth not images and copies of beauty but true realities, and bringing forth and nourishing true virtue, he will become the friend of God and be immortal!"

In the light of a faith like that, one can understand the extraordinary testimony of Socrates before his judges: "I do nothing but go about persuading you all, old and young alike, not to take account of your persons or your property, but first and chiefly to care for the improvement of your *soul*, how your soul can be at its best." Here once more, then, we have an estimate of life, and that, too, a very ancient one, which allows no exchange value.

But there may come periods of depression and there do come such periods, when the estimation of the worth of the soul, that

is to say of the life of the person, undergoes a drop. We are only too familiar with the low exchange price at which many persons estimate themselves at present. When their stocks or their bonds decrease in value, or their tangible assets fade away, they reach for a revolver or jump from a high window and end the gloom. They possess no inward resources in the value of which they can stand their outward losses. Their source of satisfaction with life has dried up and is exhausted.

It must be admitted, however, that the low estimate of the value of life is not altogether due to temporary states of depression. It is, I am afraid, on the whole a somewhat rare achievement in the world for men like us to discover the absolute worth of personality and to live as though we knew that life is of a worth that has no exchange value. The biological approach to life gives no warrant for such a lofty estimate of it as the references above imply. Nor, again, can we climb to such a height of appraisal if we assume that the end and aim of life is the acquisition of as many items of pleasure as possible during the period of human existence. The test of life either on the biological basis of it or on the pleasure theory of it, is the length of its survival, which means its success in conjugating the verb to eat and collecting pleasure.

One main reason for the present day depression of value in the estimation of life is the wide-spread acceptance of life as merely a biological process. Are there no ominous hairs on our arms? Are there not tell-tale relics in our structure which plainly link us with low and ignoble forms of life? Are not many of our instincts and emotions ineradicable hints of a non-spiritual pedigree? What can we say that will relieve us of the stigma of having passed through the embryonic stages of gills and tails and other painful reminders? We used to be told that we were little lower than the angels. Now we feel proud to be encouraged to believe that we are a bit higher than the extinct pterodactyls that flapped their membranous expansions with joy in the upper air of the mesozoic age.

We have been halting for three quarters of a century between two opinions: Are we accidental by-products of the earth's crust or are we sprung from a spiritual source? Is man an improved

simian, escaped from the jungle though still partly in it, or is he essentially a child of God? Are we to be read and interpreted in terms of biological ancestry or are we beings who can be understood in the light of our connection with a supersensuous world of transcendent meaning? Those questions cannot be settled altogether in biological classrooms or by studying the habits of orang-outangs in the zoo. Nor, it may just as truly be said, will that question be settled by dogmatic preachers and by pulpit assertions. In any event, however it is settled, the present depression of spiritual stock has been in large measure due to the suspicion that the question was finally going to be answered in terms of the first alternative. This suspicion has been played up to its maximum note by a number of the popular writers of the moment and it has become widely current. If you hear a statement often enough *it must be true*.

Meantime the pillar scientists, what William James would call the folio-edition ones, have been proclaiming, not from rooftops, but from their observatories and laboratories, that this universe cannot be explained in terms alone of matter and motion, nor adequately interpreted without reference to realities and values which are essentially spiritual, nor can life be reduced to functions and behavior.

We shall not, however, expect to get our directions in these supreme issues of life from the leaders of science. It is not their business to tell us what men live by. It is their major function to describe and explain observed facts and to show how these facts can be interpreted by universal laws of operation. What men like us *ought* to be and *ought* to do is not a problem that can be dealt with by methods of analysis or by exact description of facts. It involves another kind of insight and another type of wisdom. The existence in a world like this of beautiful things which are felt to be exactly the way they ought to be, involves a different approach than the familiar one of cause and effect. The significance of a life of devotion to ideals of goodness, and of pure and unselfish love, introduces a unique feature of life, a feature that carries us beyond the biological aspect of it. Instead of "levelling down" and interpreting these unique features of life in terms of the past, or in terms of lower, simpler

and earlier forms, we must "level up" and interpret them in terms of something higher and more transcendent; something that really accounts for these unique features of life.

Of course it is possible to deny the reality of these values of life, as the well known visitor to the zoo refused to believe that there could be such a strange creation as the hippopotamus, and flatly denied that it could be real, though there he stood in all his visibility. Somewhat so, these unique features of life seem to some doubters to be too good to be true. They do not fit in with biological origin. They cannot have come forth by any known processes of nature. Either, then, they are imaginative unrealities, or they must be reducible by a little more ingenuity, to a subtle utilitarian basis and explained as social contrivances.

But that easy method of disposing of the unique facts of life indicates that the person who thus proposes to eliminate them has never really felt their power and significance, has never entered into their meaning from within. When Queen Victoria told the Shah of Persia that she could not understand how he and his people could worship the sun, the visitor from the land of cloudless skies and transparent air replied, "Ah, but your Majesty, you have never *seen* him."

For those who live in these higher realities and values and who live by them, they seem to be that for which, after all, the universe itself exists, and they can no more be eliminated or explained away than gravitation could be eliminated and still leave a place for man to stand on while he does the eliminating. The best way to discover wherein the life of a person overtops a biological specimen is to see what the essential characteristics of personality are found to be in an actual person who lives and thinks and acts. We share with our biological animal friends a body structure with hereditary traits, instincts and emotions, urges and springs that spur to action. We also share conscious awareness that things are happening around us. The child quickly exhibits this entire stock in trade. One overtopping characteristic which a person exhibits that a biological animal does not is *self-consciousness*.

Self-consciousness, when it is used in the good sense, is that strange power we possess of holding on to our own personal

identity in the midst of the flux and process of knowing and pursuing. We not only are aware, but, what is even more extraordinary, we recognize this awareness as *my* awareness, this feeling as *my* feeling, this thought as *my* thought, this act as *my* act. We can go even farther than that. We turn in upon our hidden inner life and recognize it as our very own. A type of consciousness has emerged which we may properly call *spirit*. We somehow climb up on the ladder of this self-conscious spirit and over-span both the subject and the object of our personal experience and include both subject and object in one indivisible unity and know that we know. We do this by a swift, immediate and intuitive act, not by an inferential process. It remains forever a mystery how it can be done, and yet it is the surest of all our facts of experience.

When this power came to birth something unique came to pass, though there may have been dim prophecies of it in the higher forms of life. Mind has to a degree now detached itself from its dependence on objects in space. It has become spirit and can attend to a spiritual object of its own order. Mind as spirit has succeeded in emancipating itself from identification with body, with the things that are perceived by sense and can see with its inward eye—can, in fact, behold itself as an object. There is nothing else like that power, that capacity, to be found anywhere in the world.

It is through the unity of a perduring self, of the type which self-consciousness reveals, that *knowledge*, as distinguished from mere awareness, becomes possible. If we could not grasp a new fact of mental experience and weave it into the fabric of our past experience and appraise its meaning in relationship to that past experience felt to be our own experience, we could never say, "I know." It involves an overspanning type of mind, such as only man possesses, a mind that can hold its own identity, while it binds many items of perception, memory and imagination into one living whole with the consciousness, "I know it."

All experience which reaches the level of knowledge is unified experience. It is more than that. It must have passed through a self-conscious mental mill which not only unifies it into a single whole, but at the same time marks it with a peculiar brand of

ownership, somewhat the way we get, with our overspanning minds, a single symphony out of the music of a multitude of separate instruments. This unique self-consciousness is the citadel of our sanity as persons. It is the solid basis of all that we know, of all that we are and of all that we hope for.

We also have, alone among all biological beings, the unique power of developing ourselves by the lift of ideal forecasts. We only can say with Wordsworth: "So build we up the being that we are," or with Edmund Burke: "We are in great degree the creatures of our own making," or with Hegel: "We ourselves develop ourselves." I am not now thinking of so-called "self-made" men, who may or may not be well made and who may or may not have completely finished their creations! I am thinking of that marvellous power which we all as persons possess of looking before and after and of blazing forward a new trail of life out of the blended experiences of memory and imagination. We have the novel capacity of living by forward pulls and not alone by causal pushes from behind. The future is as much a fact and counts with us as much as the past does. Anticipation plays as great a rôle in our dream of life as the actors of memory do. Our goal is always a flying goal and in all our intelligent forereaches it is a new and more inclusive self that we as creative artists are fashioning. Oliver Wendell Holmes got his fine illustration from a humble animal of the sea, but only a person of the poet's type could have said to himself:

"Build thee more stately mansions, O my soul,
As the swift seasons roll,
Leave thy low-vaulted past,
Let each new temple loftier than the last
Shut thee from heaven with a dome more vast."

This power in us to look before and after and to build our lives by the lift of ideal forecasts which have a forward pull involves another unique trait. We alone of all known beings are "time-binders." All beings that have bodies, and even all inanimate things that have dimensions can, and do, *bind space*, and hold its parts together. But only self-conscious persons who are spirits like us can span time and bind it into a living unity. We alone can recover a past time that was dead and can make

it alive again in a living present and at the same time can know that the recovered past was our past and that the living present holds in one span of unity both past and present. Out of that unique duration-span, which we feel going on in the stream of our own life, we create a new event quite unlike what would have happened without the revival of the past in the living pulse of the present, which was at the same time big with a momentous future.

This time-binding or time-transcending power is very much in evidence in the enjoyment of music. Here the musical notes are not passively received by the mind as a *seriatim* succession, like a row of dots. The mind of the music lover rises above the temporal sequence of the notes and holds them together in an inclusive time-span which forms a harmonious whole. Mozart in a famous passage which I quote only in part has vividly described this experience. "I do not as I compose hear the notes one after another, as they are hereafter to be played, but it is as if in my fancy they were *all at once*. While I am inventing, it all seems to me like a vivid dream; but hearing the piece all at once, that is the best experience. What I have heard in that way once I never forget, and perhaps this is the best gift God has granted me."

Not less important, and assuredly not less unique, is the power which we as persons possess of self-direction. Tennyson rightly calls it man's main miracle:

"This main miracle that thou art thou,
With power on thine own act, and on the world."

This unique power on one's own act has often been questioned and doubted, and perhaps no issue in the world has been more furiously (or more futilely) debated. I am not interested for the moment in the abstract problem of free-will, which in the end always gets its answer from one's ultimate theory of the universe. I want to focus attention rather upon what our own personal life reveals—in short on what it means to be a person. When we turn away from dogmatic theories and come to the testimony of our own consciousness, nothing seems more obvious than that our minds are selective or that there is direction from within.

Our kind of consciousness is essentially dynamic; it opens and shuts doors of action. Every idea that gets a chance to be a momentary actor on our mental stage tends to move our muscles into action. Every ideal which swims into our field of vision as a possible way of life for us has a propulsive character. Ideas and ideals are real factors; they guide decision and steer action. We are continually confronted in life by plural possibilities and what we feel and what we think settles which of the possibilities shall become actual. We should note this dynamic feature of our inner life much more than we do if it were not for the fact that our habits and our preformed subconscious processes so frequently check and restrain our tendencies to act. All of the ideas and ideals in most of us have to meet a barage of inhibitions which neutralize or defeat the propulsive quality of the new-born ideas.

Attention and effort are the two supreme factors in all momentous decisions. Attention is will in its highest, its most essential function. Attention reveals a peculiar dynamic and constructive power of psychical energy. Processes performed without attention make use of already organized brain paths—paths of least resistance. But when attention is alive and active, new brain paths are being formed and organized in the untrodden jungle of the brain cortex.

Effort as a psychic fact is, for the most part, effort of attention. Effort is required to make an idea or an ideal stably prevail in the focus of attention. Impulses, instinctive and emotional states of mind tend to crowd out our more idealistic aims. It is hard to think of nobler aims in the grip of a great temptation. These nobler aims can be held in the centre of the stage, in the focus of the mind, against their rivals only by strenuous effort—"the slow dead heave of the will." That looks and feels like a release of pure psychic energy and in that case it is the main miracle. The only reason for doubting such a spontaneous capacity, a capacity which we all feel in our moments of high decision, is the fundamental doubt which some persons have that anything spiritual is real.

This spontaneous release of energy, if it be granted, would mean that there is a possibility in us, or at least in some of us,

of going beyond ourselves on occasion and of *becoming more than we ever were before*. It would mean that some persons, at crises in their lives, may transmit a power of life quite beyond anything that they have received from any traceable sources. Paradoxical as it seems, more may come forth than has ever been put in. We have not dealt with the full scope of the life of a person unless we have seen this amazing *possibility* of spontaneity. I am well aware that that possibility will not be granted by most of my hearers or readers. We are so accustomed to the method of equations—the future being equal to the sum of the factors of the past—that we shall not easily accept an event which has no adequate antecedents.

We are on surer ground when we pass on, as we must, to consider the person as a carrier of intrinsic values. Equation values are very familiar and present no mystery. It is considered in every way rational to give in order to get. Everybody understands a *quid pro quo*. Commercial and economic values are of that order. But intrinsic values are of a different order; they are unique; they cannot be “explained”; they exist only for persons who can rise above “calculation” and feel the immediate worth of something for its own sake. We enjoy beauty without any reinforcement from beyond itself. We face duty and obey the call of *ought* out of pure loyalty to our vision that this new deed ought to be. We love, when we are at our best and noblest stature, not for utilitarian reasons or because we hope to get an equation of return, but because we have found a beloved object which calls out our utter devotion without any calculation of what may come back to us. Not all experiences of beauty or of duty or of love, by any means, are as intrinsic and pure as that account would indicate. The creator of beauty often thinks of his work of art as a commodity. The moral reformer who takes the difficult and sometimes dangerous path of duty may very well have mixed motives in his mind. The state of mind is not necessarily one hundred per cent pure *categorical imperative*—the overwhelming feeling, “I cannot do otherwise.” Nor, again, is love—even love for truth—always refined and sublimated to such a point that it is utterly devoid of self-seeking features.

All that we can say is that there are at least on rare occasions exalted values of life which cannot be reduced to extrinsic or utilitarian calculations, nor explained on a basis of any kind of returns. We do not live by bread alone. We cannot be subsumed under biological categories. We do not easily fit into a system of equations. As persons we introduce a new order of standards and estimates. Beings who *obey an ought* belong in a unique class and cannot be interpreted completely in terms of what is beneath in the scale of life or of what was here before this unique trait emerged.

The issue turns, or at least seems to me to turn, on the possession of a capacity of *transcendence*. Things in general and beings below our level are bound to keep to fixed limits. Their place, their movement and their goal are in high degree predictable. It probably is not quite true of any scale of life, but we know well enough and near enough what an amoeba will do next and what the reactions of a chimpanzee will be under given circumstances. The lines are in the main fixed and the grooves are rigid. They are what they are and "that's the end on't." No doors of surprise open outward or upward from within them. They cannot roll up the past and create a novel event.

The infinite advance which we as persons have made over our predecessors is that somewhere within a door has been flung ajar—a magic casement—which opens on unexplored worlds of a higher order. We have intimations of wider scope. We have appetites which no fruits of trees on earth will satisfy. We live out beyond ourselves and somehow eternity has got into our hearts. We are not set in rigid finite limits; we are finite-infinite with "a more yet" beyond every attainment.

Henri Bergson in his latest book, *Les Sources de la Morale et de la Religion*, which is a fitting crown of his life-work of genius, holds that there are two types of the ethical life and two types of religion. There is first closed morality which is morality based on instincts and habits, customs and conventions. It hems life in with rules and regulations and makes it "safe" and calculable. It consists of rights and duties. It is conservative and static. Then, on the higher level there is "open morality" which is born through fresh insights and openings which come

to transcendent persons. It is intuitive, creative, progressive and revolutionary. It is the result of fresh bursts of life breaking in from beyond the old levels. It is initiated by persons who feel the surge of a tide of life—an *élan vital*—from above and beyond themselves. One is motivated by fear, the other by love.

There is, he holds, a similar situation with religion. There are religions of the primitive and natural type, fashioned out of fears and frustrations. They are characterized by rites and performances which gave and perhaps still give a sense of safety and security to the frightened child of humanity. Then there is an open or dynamic type of religion which is born from direct contact with the creative stream of divine Life. It brings a palpitating sense that the human and the divine have come together in a vital way. The window of divine surprise is open. With this contact come complete spiritual health, abounding joy and enthusiasm for life. Humanity, half-crushed by the weight of its own progress and its mechanisms of civilization, can be saved only by thus entering the central Life-stream where it can refresh and restore itself. The line, I am sure, cannot be as sharply drawn as this would seem to imply between the two types of morality and the two types of religion, but the difference between the lowest level of the one and the highest level of the other is like the difference in distance from here to the nearest street lamp and that from here to Orion.

Anker Larsen, the distinguished Danish novelist, is the author of a remarkable little autobiographical book, entitled, *With the Door Open*. He, too, has discovered the difference between the closed life and the open one. He calls it the difference between asthmatic gasping for breath and having a current of fresh air rush into the lungs. It is the difference between common everyday interests and radiant ecstasies of the newness of life. Larsen says that the experience feels like the actual meeting of the soul with Eternity. The person who has it, he says, feels purified and healed as though he were animated by God's own breath. When this opened life comes, one passes from argument to quiet assurance and from the dusty road of words and talk to the path of love.

It has always seemed to those who see and feel that these unique traits and possibilities belong to the nature of a person,

that such a person possesses what may be rightly called *infinite worth*. There is no assignable exchange value for a life like that. There is nothing finite for which it should be bartered. This was always and everywhere Christ's estimate of the preciousness of the human soul. It is an insight which is easily lost and which is always recovered with difficulty. The Augustinian view of human nature and its inherent corruption has often eclipsed the original Christian view of man's unique endowment.

George Fox, three hundred years ago, went about proclaiming that there is something of God in man. Out of one of his most intolerable prisons he sent a message to his followers urging them to "walk joyfully over the earth answering that of God in every man." He proposed to treat every man and woman and child as infinitely precious. It remained for Immanuel Kant, by the methods of his critical philosophy, to establish more clearly than any other modern thinker had done the fact that we as persons possess a capacity of Reason so that *we can determine our lives by the idea of what ought to be*. For him the good-will in a person holds the supremacy over everything else in the universe. "The only thing in this world, or in any possible world that is *good* without qualification, is a good will."

The morally good will stands for Kant as the centrally creative thing in the life of a rational person and for him it exalts the person to an infinite worth. It was in the light of that supremacy that Kant formulates his categorical imperative in these words: "So act as always to treat humanity, whether in thine own person or in the person of another, as an end, never as a means." Tennyson, as those know who are familiar with his life, was deeply under the influence of Kant's philosophy and frequently in *In Memoriam* translated Kant's noblest ideas into noble poetry in some of the stanzas of that poem. The original poem closed with an interpretation of the supremacy of the good will.

"O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure,

That we may lift from out of dust
A voice as unto him that hears,
A cry above the conquered years
To one that with us works, and trust,
With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul."

THE TYPE OF PERSONALITY NEEDED TODAY

ARLO AYRES BROWN

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The quest of Diogenes is an age-old quest. Many are expressing the hope that the "age of the great machine" will be followed by the "age of the greater man." It looks as if the hope must be made to come true or else our civilization will go the way of those developed by Egypt, Greece, and Rome. If we fail, no institutions will be held so much responsible as our schools and churches. In a unique way this company assembled here today represents both institutions. Most of us belong to churches, and the great majority of colleges and universities represented in this gathering were founded and are still maintained under church auspices. My only excuse for taking your time is the company which I kept for a year. Next to being a great man in one's own right, is the privilege of associating with great men and women. The latter privilege was clearly mine last year and it embraced not only brilliant colleagues, but also leaders of world-famed mental and spiritual excellence seen against the background of their own environment in the Far East.

The results of such association are set forth in the report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry under the title, *Re-Thinking Missions*. The appraisal, even though it is the culmination of an intensive study of the Far East by fact-finders as well as by appraisers, a project involving two and one-half years, is far from perfect. It does not attempt to say the last word on any subject. Nevertheless, the study was enlightening as well as thrilling to the

Commissioners. We hope that it will prove to be helpful to those who read its conclusions and supporting arguments.

No one has expressed a finer appreciation of the value of the appraisal than Pearl Buck, author of *The Good Earth*, herself a missionary, also the wife and the daughter of a missionary. In her criticism of *Re-Thinking Missions* in *The Christian Century*, issue of November 23rd, she makes a comment which ought to blast every college president, or teacher, or preacher out of his complacency.

"My mind leaps ahead to the new missionary which must come out of the new purpose which will be the fruit of this book. I have the greatest love and appreciation of the missionary as he has been and as he is now. I deplore the superficial criticism that he is mediocre; it is unfair to him. Mediocrity is a matter of comparison, and the criticism can only be made of the missionary fairly when it is supported by the reasons for his limitations. The truth is the missionary of the past and the present is a man above the average in his own home surroundings. The average missionary minister, like the average missionary doctor, and teacher, is above others of his own kind, I believe, in America. He more than represents the groups who send him abroad. Indeed, he is the fruit of the Christian church in America. If he is limited in outlook it is because American Christians are limited in outlook; if he is lacking in appreciation and understanding of the culture of the country to which he goes, and particularly of religions other than his own, it is because those who send him are so also. Yet it is also perfectly true that the missionary is not a big enough man for his situation. I used to blame him for this until I came to America and saw the people who sent him and then I knew that I was demanding a well-nigh impossible product from such a source. Where the missionary is mediocre, therefore, it is because the group who sends him is mediocre."

You are familiar with the saying, "The trouble with representative government is that it represents too well"—a very wholesome thing to remember when we become impatient with Congress or with our city and state government representatives. Despite brilliant exceptions and despite an integrity of character and an unselfish spirit which reflect credit upon the entire human race, the missionary personnel in the Far East is not

strong enough. Yet these missionaries are our own product. You can make out a case for some of your alumni, but not for all.

Among the indictments which Christian as well as non-Christian nationals make against some of them are the following: "Look, she wears our costume but she cannot even speak our language." Another,—“The missionary doesn't even know his own religion, much less ours. How, then, can he help us?” And still another,—“He lives in a little bit of America. We seldom see him and he takes little interest in our community affairs.” The most common refrain of all was, “He does not understand us.” These statements were often made in the most friendly spirit; sometimes the critic calling attention to exceptions which should be noted.

Much of the criticism applied to the missionaries would apply with equal or greater force to church teachers and preachers at home. For example, the report states:

“We feel that the Christian view of life has a magnificence and glory of which its interpreters, for the most part, give little hint: they seem prepared to correct, but seldom to inspire; they are better able to transmit the letter of doctrine than to understand and fulfill the religious life of the Orient.”¹

Who of us would not join the *Christian Century's* comment—“If India, why not Indiana?” And we might add, “or New York,” or any other state in America.

But you are far more interested in constructive suggestions than in a statement of the problem. In the language of the classroom, too many of us are so much “problem minded” that we never get beyond worrying about our failures and difficulties. It will not be a “contribution to learning” sufficient to merit a Ph.D. degree if I suggest that our study in the Far East sent us home with a determination to lay more stress than ever before upon the development of Christlike personalities. We have long known that we must develop men and women who not only have adequate standards of value, but who can live up to these standards magnificently enough to be examples. It is

¹ *Re-Thinking Missions*, p. 16.

much harder to express one's religion in a life than in a creed. Of emphasis on creedal statements there has been too much at home and abroad. Upon actually living a life built upon a few basic convictions, there has been too little. The second is very difficult; the first is comparatively easy.

All of us today are at work trying to find ways for making strong inspiring men and women out of those whose abilities are mediocre and whose spirits are selfish. In some cases we have been conspicuously successful. Nevertheless, we continue to send into the world, carrying our highest degrees, men and women who cannot live nobly or even helpfully with their fellows. Good intentions and piety are not to be despised, but they must not be taken as guarantees of future strength or success.

We met some very unusual persons in the Far East. Mahatma Gandhi was in London at the Round Table Conference during most of our stay in India, but his influence was inescapable wherever we went. Two of our Commissioners, Dr. and Mrs. Hocking, had an interview with him in London. We visited the poet, Tagore, in his home and Sir C. V. Ramon, physician, in his laboratory. Most of our Commission were in a conference with Kagawa. Races which produce such men as these, and many others who could be named, will not be impressed by a religion which does not send men and women of extraordinary capacity as representatives. The influence of John Dewey and Bertrand Russell when they were in China was far-reaching. Fortunately, some great teachers, doctors, and preachers have gone from America to these lands and are now serving the Far East most acceptably, but the number of the very ablest should be increased and the weak or mediocre should be kept at home.

The necessity for professional knowledge and skill is self evident, but the selection and training of people with such ability is by no means easy. It has been common practice to send to the Far East young men and young women just out of college or professional school. A better plan in the future would be to give each one of them some actual experience in his chosen vocation before assigning him to a distant post. Not all who prepare for teaching prove to be adapted to the teaching profession. This should be discovered before any church goes to the expense

of sending the young person across the seas to fill an important teaching position. The same policy should apply to other vocations. A more experienced corps of workers should be sent in the future.

Another weakness which is causing real difficulty in these days of intense nationalism is ignorance of the language and culture of the people to whom the missionary is sent. Theoretically every missionary is expected to have two, or at least one year for language study after reaching the field. Actually he gets much less. In fact, he is usually placed under such heavy responsibilities that his allowance for language study is marginal time. Even if he uses the opportunity to the best of his ability he has little chance to get close contacts with the brilliant minds of the race to whom he will minister. E. Stanley Jones called our attention to the fact that when a young missionary is given a year or more primarily for language study he associates principally with older missionaries and a language tutor, but not with representative Indians whose friendship would give him at least a glimpse of the intellectual and spiritual resources of his adopted land.

In Peiping we found an institution making a successful effort to cultivate not only knowledge of the language, but also appreciation of the literature and art of the Chinese. The emphasis in the past was evidenced by the fact that it was still called, when we were there, the Chinese Language School. It has since changed its name to one that more accurately describes the program which it is carrying out. The name is now the College of Chinese Studies.

Here also are implications for our colleges at home. It would materially aid in breaking down our American provincialism if we in our undergraduate and graduate courses offered more vital and more stimulating studies in the current problems, the religions, arts, and philosophies of Oriental lands. The missionary by daily contacts, if not by study, knows far more about these subjects than we in the United States know, but neither group knows enough.

In addition to thorough training before the foreign worker begins his task, there must be an ample plan for growth after he

has started his career of foreign service. We are familiar with plans to keep up study and professional growth at home, but too little thought has thus far been given to helping the worker abroad make stimulating professional contacts and keep up his reading.

A strong appeal for the short-term service of the greatest experts in the Western world was also made. The Japanese are most insistent at this point, but leaders in China and India spoke in the same vein. My personal dream for the institution with which I am connected is to be able to keep at least one faculty member in the Far East or some other corner of the globe every year and to have not only students but also some scholarly teacher from the Far East with us every year.

Much is said about "sharing" in connection with international problems, and too little is being done about it. With too many "sharing" is simply a new word for the same old technique. The necessity for confession of sins, as well as for the giving of advice, is so universal today as to be tragic. I sometimes think that no one gives advice more freely than the citizens of the United States, and few are more reluctant either to receive advice or to apply their own to their own affairs. Just now we are squirming not altogether with righteous indignation, because several nations are telling us in no uncertain terms that our stand on international cooperation is slippery. It would ill become me to discuss here the question of international debts and tariff barriers. It is, however, appropriate to point out that the provincialism of our own college graduates is a very considerable factor in creating the present crisis in world-wide economic conditions. Some one has said that in our dealing with international problems we are too apt to judge ourselves by our ideals and others by their conduct.

The sharing spirit requires a knowledge of the problems, needs, and aspirations of other nations which our graduates do not possess. Ignorance, poverty, disease handicap India and China in such a way as to compel every genuine, intelligent Christian to offer help. On the other hand, these countries can give us much out of their culture and out of the sheer ability of their own best nationals. The wise representative of Christian-

ity or of business today goes to the Far East to learn as well as to impart knowledge. Any one who has enjoyed the fellowship of such luncheon clubs in the Far East as Rotary will quickly detect this new spirit of mutual respect and the practice of sharing experiences.

In a luncheon club called the Thursday Club, in Canton, some of our Commission met a fine group of young Chinese, American, and European business men. The speaker of the day was an American representing a caterpillar tractor firm. He told the Chinese things about their own country which even they did not know. It was news to us, at least, to learn from him how much rice the Chinese import annually from the United States. There were tears in his voice as he pointed out China's desperate need for better roads and more agricultural machinery. A young British business man took me from the luncheon to my next appointment. Among other things he said, "I don't see how you Americans can get away with it. You would have thought that the speaker had no concern except for the welfare of China." His criticism was not unfriendly. He simply meant that he could not have made quite that sort of a speech. However, I later learned that the business representative was actually doing a service and showing a spirit which proved the sincerity of his speech.

If there was ever a time in the Far East when intelligence and understanding between nations was needed, that time was last winter so far as the United States and Japan were concerned. Fortunately, our government did not heed the clamor of well meaning college men and others who demanded an official boycott in order to bring Japan to terms. I hold no brief for the conduct of Japan either in Manchuria or Shanghai a year ago, but I have the strongest praise for the courtesy of the Japanese toward Americans in their own country while the situation was so tense. There are many agencies in that far-away land which make for international good-will, and we need to strengthen their hands by raising up at home a generation which will support them. When the Japanese wanted to use them, they had no difficulty in citing precedents in United States history to at least excuse, if not justify, the conduct of the militarists of their nation.

The factors which cause misunderstanding are many and work almost automatically. I cannot think that all of them are deliberately guided by unfriendly individuals. For example, almost no news from the United States finds its way into the English language papers of India. One morning in a really great daily newspaper of India I noted two news items from our country. One told of two bombs discovered in the mails somewhere in Pennsylvania; the other told of a lottery suggested as a means of paying for the erection of a bridge. The lottery prize was to go to the one who guessed the age of the first person to commit suicide by jumping off of that bridge. Of all the worth-while and interesting events in the United States the day before, only those two items were considered of sufficient importance to be given prominence in this great newspaper. I am glad to say that the British press of Hongkong treated American news, as I thought, in a friendly and adequate way.

Another speaker this morning is dealing with the next factor, hence my discussion will be brief. If better personalities are to be produced, the spiritual as well as the physical resources of the racial groups must be studied. The Harvard students a few years ago made this plea more effectively than I can make it when they asked that a study of the essential meaning of Christianity be included as a requirement in their undergraduate curriculum. Too often the study of religions has been approached largely from the viewpoint of academic research. So many facts concerning the past and present of this religion or that must be learned. Too little attention has been given to the social and cultural environment out of which these religious developments came, and to the bearing of these developments upon modern problems. Why should not most of us confess that in our institutions religion has too often been primarily an intellectual study rather than an effort to discover emotional as well as intellectual resources? We need to think of the study of religions as a quest for a working philosophy of life, one which will not only set up standards of human values, but will also inspire conduct which lives up to these standards.

To summarize briefly the advice which I give to my colleagues as well as to you:

1. We must develop for ourselves and for our students a working philosophy which not only sets up adequate standards of value, but also inspires adequate motives for living up to these standards.

2. We must stress Christlike living as more important than making fine distinctions between our creeds. Basic convictions are necessary, but living up to these convictions is more important than arguing about them.

3. We must put the spirit and technique of sharing into all of our international projects whether these lie in the field of religion, or of business, or of politics.

4. We must become far more intelligent than we are concerning the cultures, the achievements, and the needs of other lands.

5. We must make the development of our spiritual resources keep pace with the development of the physical.

THE EVANGELICAL MESSAGE FOR TODAY

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Just as people, who have had no training in music and no development of their appreciation of it, could give little response to the presentation of a symphony, so the student world of today gives a limited response to things spiritual because we have done little to culture their spiritual knowledge and spiritual appreciation. It is true of the home, it is true of the church, it is painfully true of the school. We have given unlimited attention to developing the student's mental powers, some to his physical welfare, some to his cultural development, but at the best, comparatively little to his actual insight in spiritual things; and in truth of our institutions have done exactly the opposite, and deadened the interest with which he has come to school. As a result, we have reared a generation of spiritual illiterates; and when they do not respond to the challenge of spiritual things, we have tended to exhaust what he have to say, intimating that their lack of response raises questions as to the reality of the spiritual, rather than using their lack as a reason for questioning our methods of training them in appreciation of values.

Whether, in our schools, the reason that we do not teach the

value of those larger interpretations of life which we have in mind when we use the term "spiritual" is that we cannot, or that we will not, is not clear. At times we defend our lack by saying that it is not in our province; but when we are not arguing, we know well enough that any education which omits this larger element in life is partial, if not dangerous. At times we defend it by saying that this is not our function; but do we say this because we believe it, or because the teaching of values and of spiritual insight is so much more difficult than the ordinary things we attempt to teach in our curriculum that we do not know how to accomplish it, and therefore avoid it? I do not know the explanation, but I think most of us will agree that we see the result.

The fact however that the presentation of the evangelical message does not always meet the response that we feel it should is no reason why we should not give the most earnest heed to the method of presenting it so that it will grip this generation. For after all, they are the only generation with which we have to work.

If we were attempting to state the manner in which it should be presented, we would suggest that this present student generation should not have the evangelical message presented as though it consisted mainly of negations and prohibitions. The message should emphasize strongly the positive values which religion offers, and the enrichment of life which it opens up to us. Again, it should not present sacrifice as having any value in itself. This generation sees no value in that. If it does see a cause that is worth while, it is willing to pay the price for it. In that case it does not seem to them to be sacrifice.

Again, the evangelical message does not want to be based upon an appeal to fear, threats, or force. Further, it cannot be presented with the expectation of as wide-spread an assumption of the certainty of the life after death as we once could rely on. In our appeal we cannot expect, either, any such loyalty to the church as an institution, or to the denomination as such, as we could in the preceding generation. This group of young people is not particularly fond of theological language, and an emotional appeal, alone, leaves them cold.

I refuse to believe, however, that the presentation of the evangelical message, based upon a faith in God as He is revealed in Jesus Christ, appealing for and expecting a loyalty to Jesus as Lord and Master, and expecting the redemptive forces of life that come from God to conquer evil and to develop the Christ-like life within the personality, demanding of that personality an attempt to make the Master's will regnant among men in all relationships—this evangelical message, in my judgment, can, and should be, presented to the youth of today with the normal expectation that out of the student group shall come a goodly proportion of them who will respond, and who will form the leadership in the cause of the Master for tomorrow.

I believe, however, that it should be presented as an experience and not as a theory; as an adventure in the good life, rather than a passive acceptance of an ancient ethic and the dogmas of a past generation; that it should be presented as the opportunity for the largest development of all the possibilities within the personality, by relating it to the resources at the heart of the universe. While it should not depend mainly upon emotion, it cannot escape going deep enough to touch the emotional life of the student of today, grip his loyalty, and get a response which represents the whole man. We have reacted against the wrong use of emotion in connection with religion; this, however, does not mean that we are estopped from a right use of emotion, and in my judgment, one of the greatest steps that now await us is the understanding of a proper use of that side of personality, as balancing the intellectual processes of our educational life. Psychology, psychiatry, and psycho-analysis have shown us all too clearly that we cannot ignore the emotions, and have a wholesome personality; they cannot be crowded out of religion, and have it normal.

The evangelical message of today for the student must be linked up with life in its social relations. He must see what it is going to do, not only to him and for him, but through him for others. The youth of the world, in Russia, in India, in Italy, and in fact in almost every continent on the earth, are alive and moving, today, on some program of reconstruction. Much of it is national, all of it is social; and to believe that American youth

are less willing to give themselves enthusiastically and without counting the cost, to some program big enough to grip them and make them feel, with a deep and genuine passion, that they in their time and place are doing something as big as other groups are doing, is a travesty upon American life and an insinuation that they are less normal than other youth.

One who recently returned from Russia stated that he saw fifty thousand Russian youth gathered in the "Red" square at Moscow, shouting together under one cheer leader, with a roar that seemed almost to shake the city, "We are re-making the world!"

If the socially and individually redemptive objectives of the Kingdom of God, as embodied in the evangelical gospel, centering in the person of Jesus Christ, could be framed in language vital enough,—if his personality could be made compelling enough, and the loyalties of this generation to him could be stirred deeply enough, there might yet come out of American life in this student generation processes that truly might re-make the world on a cooperative basis of good-will, instead of the class-conscious bitterness of the Russian movement. That there is this possibility I believe; that some such movement is not far in the future, I hope; may God help us to forward it.

**MINUTES OF THE TWENTY-SECOND ANNUAL
MEETING OF THE COUNCIL OF CHURCH
BOARDS OF EDUCATION, ATLANTIC
CITY, N. J., JANUARY 9 AND 11, 1933**

JANUARY 9, 1933

First Session

The Council of Church Boards of Education met in annual meeting, at the Hotel Chelsea, Atlantic City, N. J., Monday, January 9, 1933.

The meeting was called to order at 10:25 A. M. by the President, Dr. Willard Dayton Brown.

Prayer was offered by Dr. J. E. Bradford of the United Presbyterian Church.

The President's address, on "Enduring as Seeing the Invisible," was delivered by Dr. Brown.

VOTED, To express the sincere and hearty appreciation of this Council to the President for his thoughtful address.

The annual report of the Executive Secretary, "An Interpretation," was read by Dr. Robert L. Kelly.

The University Secretary, Rev. Raymond H. Leach, read his annual report.

Dr. Alfred Williams Anthony, Financial and Fiduciary Secretary, reported on "The Campaign of Perseverance."

VOTED, To extend the full courtesies and privileges of this annual meeting to Dr. O. D. Foster.

The President appointed the following committees:

Budget: Messrs. Wickey, Bradford and Brown (upon the recommendation of the Executive Committee).

Findings: Messrs. Stock, Noffsinger, Sheldon.

Nominating: Miss Greenough, Messrs. Davis and Kedzie.

VOTED, To approve the appointments made to committees for the present meeting.

Adjourned at 12:40 P. M.

Second Session

The Council reconvened at 2:40 P. M.

Prayer was offered by Dr. H. I. Stahr of the Reformed Church in the United States.

The report of the College Committee was made by Dr. W. F. Quillian.

Dr. George R. Baker reported for the University Committee.

Dr. O. D. Foster, upon invitation, made a brief statement indicating how the work of the North American Board for the Study of Religion in Higher Education might relate itself to the program of the Council.

Dr. E. E. Rall discussed "Standard Reports for Institutions of Higher Education."

VOTED, Whereas this Council was among the first to promote the adoption of a uniform report for colleges and universities, and

Whereas the Council has through its committee been working on such a report blank for a number of years, and

Whereas President E. E. Rall, as the representative of this body, has been a member of the National Committee on

Standard Reports for Institutions of Higher Education, and
Whereas we appreciate the work of this Committee, therefore

Be It Resolved, That we approve the suggested forms for Financial Reports for Institutions of Higher Education and request that the Secretaries of the constituent Boards urge upon the institutions under their charge the adoption of these forms.

The Treasurer's report was made by Dr. Gould Wickey.

VOTED, To approve the Treasurer's report.

Dr. Anthony discussed questions related to his report on "The Campaign of Perseverance."

VOTED, That a message of friendly remembrance be sent by the President to Bishop Nicholson.

Dr. H. H. Sweets read the report of the Committee of Five to Restudy the Council.

VOTED, To receive the report and to consider it item by item.

The report was discussed, approved item by item, with amendments.

VOTED, That when we adjourn it be to re-assemble at 9:30 P. M.

Moved to adjourn. The vote was a tie. The President cast an affirmative vote.

Adjournment at 6:00 P. M.

Third Session

The Council reconvened at 9:45 P. M.

Prayer was offered by Dr. F. K. Eiselen.

VOTED, To adopt the report of the Committee of Five as a whole, as amended.

VOTED, That a committee be appointed to suggest the proper procedure for necessary constitutional changes.

VOTED, That the Findings Committee include this matter in its report, it being understood that Dr. William C. Dennis of Earlham College would assist in formulating these proposals.

VOTED, To adjourn, at midnight, until 9:00 A. M. on Wednesday, January 11.

JANUARY 11, 1933

Fourth Session

The Council reassembled at 9:30 A. M., Wednesday, January 11. Prayer was offered by the President, Dr. W. D. Brown.

Dr. John Finley Williamson, of Westminster Choir School, discussed "Singing in the Colleges."

The revised report of the Committee of Five to Restudy the Council was presented to the Council by Dr. H. H. Sweets.

That part of the Findings Committee's report which relates to the subject under discussion was presented by the chairman, H. T. Stock.

VOTED, To amend the first paragraph by adding—"this committee to be appointed by the President before the adjournment of this meeting of the Council."

Moved and seconded, That the report of the Committee of Five, plus the relevant part of the report of the Findings Committee, be adopted as a whole.

The vote was taken by Boards and was as follows: *Yes*, 16, *No*, 1; *Absent*, 5.

The remainder of the report of the Findings Committee was presented by the chairman, H. T. Stock.

VOTED, To approve the remaining sections of the report of the Findings Committee.

Dr. W. F. Quillian, Vice-President, at this point took the chair.

"The Worth of Persons" was presented by Dr. Rufus M. Jones, of Haverford College.

Dr. Albert W. Beaven, of Colgate-Rochester Divinity School, spoke on "The Evangelical Message."

"The Type of Personality Needed Today" was set forth by President Arlo A. Brown, of Drew University.

The Committee on Revision of the Constitution was appointed by the President as follows: Messrs. Rall, Eiselen, Quillian, Sweets and Stock.

The Nominating Committee made its report, through the chairman, Miss Frances Greenough.

Dr. Anthony requested that his name be withdrawn as a nominee for Associate Secretary.

The Council expressed its hearty appreciation of Dr. Anthony's effective and generous service. It is understood that Dr. Anthony will be glad to continue his service without his present official title.

VOTED, That Dr. Anthony's request to be relieved of his official title as Associate Secretary be referred for appropriate action to the Executive Committee.

VOTED, That the amended report be adopted and that the following persons be elected as officers for the ensuing year:

President: Dr. Willard D. Brown

Vice-President: Dr. W. R. Kedzie

Recording Secretary: Dr. Henry I. Stahr

Treasurer: Dr. Gould Wickey

Executive Secretary: Dr. Robert L. Kelly

Four additional Members of the Executive Committee: Drs. Wm. C. Covert, Henry H. Sweets, W. F. Quillian, Wm. J. Davidson, Robert L. Kelly, *ex-officio*.

Three Members of Executive Committee to serve on Joint Committee together with the same number of representatives of the Association of American Colleges: Drs. W. R. Kedzie, Henry H. Sweets, W. F. Quillian.

Dr. Gould Wickey reported for the Budget Committee.

VOTED, to adopt the following motion:

The Council expresses its sincere appreciation of the careful work of the special committee on Finance and Audit, composed of Drs. Wickey, Brown and Bradford, and appoints the same committee to continue its work and to make any needed adjustments in the various items as may be demanded through the year, subject to approval by the Executive Committee.

VOTED, not to include an appropriation for the American Council on Education in the 1933 budget.

Closing prayer was offered by Dr. H. H. Sweets.

VOTED, To adjourn at 1:00 P. M.

(Signed) HARRY THOMAS STOCK, *Recording Secretary*

**REPORT OF THE COMMITTEE OF FIVE TO RE-
STUDY THE COUNCIL OF CHURCH BOARDS
OF EDUCATION, WITH RELEVANT SEC-
TIONS OF THE REPORT OF THE
FINDINGS COMMITTEE**

The Council of Church Boards of Education in session in Cincinnati, January 20, 1932, appointed a committee "to restudy thoroughly the relations, functions, and program of the Council of Church Boards of Education." This Committee was composed of Dr. Henry H. Sweets, Dr. W. S. Bovard, Dr. E. E. Rall, Dr. Wm. C. Covert and Miss Frances P. Greenough.

We append to this report the "Report of the Committee on Findings and Policy" adopted by the Council which authorized the appointment of this Committee. (See CHRISTIAN EDUCATION, Vol. XV, No. 6, March, 1932, pp. 370-371.)

Meetings of the Committee

This "Committee of Five" met in Chicago, Illinois, March 15, 1932. At that time it made a careful study of the communication of Secretary Kelly which was the reason for the appointment of the Committee: discussed the data compiled by the Chairman; heard from each member of the Committee, and tentatively agreed on some basic principles.

The Committee met again in New York City on March 29 and 30, 1932. The final meetings were held in Atlantic City, January 8 and 9, 1933.

Report of Committee

The proposal to set up for the Council of Church Boards of Education a separate administrative organization has been brought to the attention of the Committee from various quarters. Those favoring the proposal holding that the efficiency of the Council in meeting newly developed phases of work of educational boards would be enhanced by separate administration closely affiliated with the Association of American Colleges and the Liberal Arts College Movement.

The Committee has given careful attention to this proposal but feels that during these precarious times with so many decentralizing influences working to mar the unity and progress of Christian education no action should be taken looking to such a separate administration.

The Committee urges upon all the constituent members of the Council the vital importance of closer fellowship and cooperation in the work of the Council during the trying period through

which our colleges and the whole cause of Christian education are now passing.

The Committee recommends:

1. That the Council endeavor to hold strictly to the chief purpose for which it was brought into existence, *viz.*, "to promote the interests of Christian education as conducted by the Boards represented, through the interchange of ideas, the establishing of fundamental educational principles held in common by churches of evangelical faith, and cooperation upon the field wherever practicable" especially in efforts to secure recognition and practical acceptance by the Christian forces of America of the two fundamental principles, *viz.*, that religion is an essential part of education, and that education is necessary to the adequate achievement of the aims of the Christian religion.

2. It is understood that the Joint Executive Secretary of the Association of American Colleges and of the Council of Church Boards of Education shall continue as at present.

3. That the Council function chiefly through two departments: the College Department and the University Department, each of these departments to be composed of representatives from each of the constituent Boards, such representatives to be selected by the individual Board represented.

Each of these departments is to have a secretary and an executive committee of three members nominated by the Department representatives and elected by the Council, who, with the three members of the Joint Committee provided for below in this report shall constitute the Administrative (or Executive Committee) of the Council with the same functions as the present Executive Committee.

I. The College Department

The College Department, cooperating with the constituent Boards, shall serve the interests of the church-related institutions of education and shall assume responsibility for any tasks assigned by the Council.

The College Department shall help promote the general welfare of the educational institutions of the churches—with a full recognition of the peculiar needs at this time of the Christian college.

It shall be also the agency of the Council for the proper and official relations with other bodies interested in various forms of Christian education as it relates to colleges.

An equitable amount of money shall be appropriated by the Council for the use of the College Department.

II. *The University Department*

The University Department, or the University Committee as it is now called, shall continue its organization, relationships and functions as at present.

III. *Relationships to the Association of American Colleges and Liberal Arts College Movement.*

The Council of Church Boards of Education hereby directs its representatives on the Committee of Six, which represents the Council, the Association of American Colleges and the Liberal Arts College Movement, to ask the agreement of the other organizations to the following:

A. *The Liberal Arts College Movement*: to coordinate its efforts with the College Department of the Council in all of the work that is common to both of these.

B. *The Association of American Colleges*: to appoint three members to serve with an equal number appointed by the Council of Church Boards of Education on a Joint Committee—

(1) To coordinate all of the work done jointly by the two organizations.

(2) To make a careful study of the several and relative duties of these two organizations to the end that the cause of Christian education may be efficiently and broadly advanced.

(3) It is understood that all recommendations made by this Joint Committee shall be submitted for approval to the Executive or Administrative Committees of the Association of American Colleges and the Council of Church Boards of Education.

4. A committee shall be appointed to prepare and submit the amendments necessary to bring the constitution and by-laws into complete conformity with this report, this committee to be appointed by the President before the adjournment of this meeting of the Council.

5. Pending the formulation and adoption of the constitutional amendments necessary to bring the foregoing plan into complete accord with the constitution, an Executive Committee of five, as provided by Article 5 of the constitution, shall continue to function. The Council shall designate as the three members of the Joint Committee with the Association of American Colleges provided in Article 3, III *supra*, either members of the Executive Committee or officers of the Council.

6. By-Law No. 2 which governs elections is hereby amended to read as follows:

Pending the revision of the constitution and by-laws, the Executive Committees of the College and University Depart-

ments shall be nominated as provided in the report of the Committee of Five adopted Wednesday, January 11, 1933.

7. The final and authoritative vote upon this report shall be taken by Boards.

Respectfully submitted,

(Signed) HENRY H. SWEETS, *Chairman*

REPORT OF THE FINDINGS COMMITTEE

It is recommended:

Concerning the Report of the Committee of Five, that a committee shall be appointed to prepare and submit the amendments necessary to bring the constitution and by-laws into complete conformity with this report.

Pending the formulation and adoption of the constitutional amendments necessary to bring the foregoing plan into complete accord with the constitution, an executive committee of five, as provided by Article 5 of the constitution shall continue to function. The Council shall designate as the three members of the joint committee with the Association of American Colleges provided in Article 3, III, *supra*, either members of the Executive Committee or officers of the Council.

By-law No. 2 which governs elections is hereby amended to read as follows: Pending the revision of the constitution and by-laws, the Executive Committees of the College and University Departments shall be nominated as provided in the report of the Committee of Five, adopted Wednesday, January 11, 1933.

The final and authoritative vote upon this report shall be taken by Boards.

That this Council give unanimous consent, so that for the present year, the three additional officers of the Council (Vice-President, Recording Secretary, and Treasurer) will be asked to sit with members of the Executive Committee, and that the chairmen of the College and University Departments (to be established) shall likewise be asked to sit with the Executive Committee.

That in preparing for the 1934 meeting of the Council the Executive Committee, in consultation with related agencies, make an earnest effort to arrange a schedule free from overlapping meetings, in which four full sessions shall be available to the Council, at least three of which are consecutive.

(Signed) HARRY T. STOCK, *Chairman*

REPORT OF THE COLLEGE COMMITTEE

During the past year, two important meetings of the College Committee have been held. The first was held in Cincinnati, Monday, May 16, 1932. The following members were present: Doctors Mosiman, Kedzie, Noffsinger, Stockwell, Deever, Kelly, Bradford and Quillian. Dr. Bradford was elected secretary of the Committee.

A number of items were suggested in the Agenda and the Committee made definite recommendations and suggestions in regard to the following:

1. That CHRISTIAN EDUCATION be continued throughout and beyond the present year.

2. That a committee of the whole with Dr. Noffsinger as chairman undertake to determine the effectiveness of the product of our church-related colleges.

3. Do the foundations (as Wesley and Westminster) exist to hand down a certain program from the church or to develop within the student a certain type of life?

4. College chapel was discussed, and the value of chapel services was emphasized.

5. College mergers were studied and a long list of such mergers was brought to the attention of the Committee.

6. President Tulloss made a statement relative to the work of the Committee of Six which was given lengthy consideration. Certain suggestions were made but no further action was taken.

Members of the College Committee cooperated with the Liberal Arts College Movement in conferences of church-related colleges held at strategic points over the nation. The first was held in Asheville, N. C., August 25, 1932. The chairman of the College Committee was requested to serve as chairman of this general meeting. Questions of high importance to the group were carefully discussed by leading educators from the Southeast. Present at this meeting were college presidents, 32; faculty members, 36; college deans, 8; college board members, 9; conference executive secretaries, 5; general church board secretaries, 8; chairmen of conference boards, 1; visitors, 16; total, 115. A similar meeting was called to be held a year hence.

The second meeting of the College Committee of the Council of Church Boards was held in Cincinnati, Friday, September 9. The following were present: Doctors Kedzie, Tulloss, Pritchard, Bradford and Quillian.

Letters and telegrams expressing regret at their inability to be present were read from Doctors Deever, Preus, Stockwell, Noff-

singer, Binford and Kelly. The tragic death of Dr. MacMillan was noted by the Committee.

The Committee recommended the following items:

1. That the third Sunday in January be approved as College Day and that as far as possible the various denominations be urged to observe this day.

2. An informal discussion of present day financial conditions disclosed the fact that all of our institutions are feeling the pressure of deflation in endowment income and the decreased returns from student attendance.

3. The following suggestions were made relative to reducing the Student Cost of attending college: Instalment payment of tuition, interchange of professors, extension courses, provision for transportation of students, cooperative boarding.

4. The chairman and secretary of the College Committee were authorized to confer with the Liberal Arts College Movement relative to a popular meeting on behalf of the Liberal Arts Colleges to be held in Atlantic City, January 11, under the joint auspices of the College Committee of the Council of Church Boards of Education and the Committee of Fifteen of the Liberal Arts College Movement.

The Committee registered the conviction that the closest cooperation should obtain between the Council of Church Boards of Education and the Liberal Arts College Movement.

We believe that the Committee has made real progress in its study of conditions during the past year.

Respectfully submitted,

(Signed) WM. F. QUILLIAN, *Chairman*

"The McPherson College Teacher" is the title of a mimeographed message of twenty pages or so which is "released now and then from the Office of the Dean, McPherson College, McPherson, Kansas."

This stimulating message to the officers and members of the faculty is "designed to bestir us individually and cooperatively to the improvement of our college program." The suggestions are very vitalizing and the Dean is highly commended.

REPORT OF THE UNIVERSITY COMMITTEE

In view of the excellent report of the Secretary of the University Committee this report seems superfluous. It does, however, give the opportunity to supplement his statement and to pay our tribute to the quality of service he has rendered. He has come to a sympathetic understanding of the task of the university pastors and has brought help and encouragement to these men who are at the point of contact. He has had much to do with the programs of church workers at universities conferences, and the definiteness and consequent helpfulness of their programs has been largely due to his influence. His writing in *CHRISTIAN EDUCATION* and in the *News Letter* have been a contribution. Mr. Leach's retirement will be a loss to the work of the Council.

We record also the retirement of two members of the Committee. Dr. J. Marvin Culbreath, Student Secretary of M. E. Church, South, has re-entered the pastorate. He made a splendid contribution to the counsels of our Committee. The Reverend Brooke Stabler, College Secretary of the Protestant Episcopal Church, has become Chaplain of the University of Pennsylvania. We expect a great contribution from this brilliant and devoted man in the work to which he has gone.

The most helpful indication of work in our field is the growing interest of university administrators in the religious life of students. Witness the conference at New York University last November; the appointment of a dean of religion at Yale; a chaplain at the University of Pennsylvania; the deliverances of the President of the University of Michigan on this subject. This list is suggestive, rather than exhaustive. The dark side of the picture has already been referred to in Mr. Leach's report, the reduced resources of the constituent Boards necessitating the contraction of the work for students at the universities, and this comes at a time when American students are more serious than they have been for many years. Over and over we say, "If the people only knew," this phase of Christian work would not be allowed to suffer, even in a time of depression as deep as that through which we are passing.

Respectfully submitted,

(Signed) GEORGE R. BAKER, *Chairman*

UNITED BRETHREN STUDENT-FACULTY RETREAT

J. GORDON HOWARD

"Finding the Christian Way in Student Life" was the theme of a student-faculty retreat of national scope for representatives of the colleges and seminary of the United Brethren in Christ, held in Dayton, Ohio, December 29 to January 1.

Program procedure of the retreat was based upon group thinking through the discussion method. Set addresses were taboo except to serve as background material introducing the three major emphases of the retreat. Delegations were rigidly restricted in size so as to keep the group small enough to be mobile and efficient in open discussion. The group numbered about fifty.

Under the general theme given above, the three chief questions discussed were: (1) Vital religion on the campus; (2) The relationship between student and church—before graduation; and after graduation; (3) Personal problems on the campus.

From the very beginning of the idea of a nation-wide retreat, planning and control rested largely with students. Administrative details of promotion, of course, were left to the headquarters office. Last spring a committee representing every college and the denomination's seminary selected the main topics for consideration. A continuing committee of students and faculty followed through with detailed arrangements. Many interesting and significant recommendations emerged through the report of the findings committee. Concerning the tendency to cliques, the following was recommended:

We believe that the chief reason for misunderstanding between the so-called religious group on the campus and the so-called non-religious group, is due to the tactless and sometimes obnoxious interpretation of religion by the former group, and a serious misunderstanding of real religion by the latter group. Therefore we recommend that the "Y's," the church, and chapel, clearly define religion in terms of modern life, involving all of personality and social relationships, as well as the proper relationship to God.

The faculty were reminded that vital religion can be caught through the contagious power of example, and urged at all times to realize the importance of their example in matters of religious attitudes and conduct.

It was stated that a fundamental cause for lack of interest in the church on the part of college graduates is that college has been a "four year loaf" so far as religious activities and responsibilities are concerned. To remedy this situation careful attention was given to various methods of supplying a comprehensive program of religious activity in the college church, feeling that more and more the church should be the center of organized religious life on the campus.